

**TRANSLATING QUR`ANIC VOCATIVE SENTENCES INTO  
ENGLISH: A RHETORICAL STUDY**

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## **ABSTRACT**

One of the most important challenges is the conveyance of Qur`anic messages to readership through translation. Rhetorical study of Qur`anic vocative sentences is very exciting since discloses a combination of rhetoric with the Qur`anic translation into English. The present study deals with problems of translating rhetorical purposes of vocative sentences in the Glorious Qur`an into English. The objectives are (1) to determine the types of translation methods that are used during the translation of Qur`anic vocative sentences into English (2) to determine the syntactical and grammatical changes that occur in the translation output of the Qur`anic vocative sentences into English (3) to evaluate if the syntactical and grammatical changes in the translation affect the original rhetorical message of vocative sentences in Qur`anic texts and whether the message of the English is affected in terms of context of situation (field, tenor and mode). The study uses a comparative method and employs eclectically some ideas from Newmark (1988) on translation methods, Haegeman (2006) on the X bar theory, Catford (1965) on shifts, Katz and Fodor (1963) on componential analysis (CA) , and finally Halliday and Hasan (1985) on context of situation. The analysis of this study is based on comparing forty Qur`anic vocative sentences collected from the whole Qur`an with the English rendering of Yusuf Ali (2006). The study has revealed the diversity of translation methods used in translating Qur`anic vocative sentences such as semantic translation, literal translation, communicative translation, free translation, literal and faithful translation, and semantic and faithful translation. Further, the study shows that there are syntactical and grammatical shifts result in not conveying the rhetorical message fully, partially or sustaining the message in the target text. Finally, the study also shows that the translation occasionally affects the transference of the rhetorical purpose of vocative sentences partially or fully due to the translation of context.

## ABSTRAK

Salah satu cabaran yang paling penting adalah untuk menyampaikan makna al-Quran kepada pembacanya dalam teks terjemahan. Kajian retorik bagi ayat vokatif di dalam al-Quran adalah menarik kerana ia menggabungkan retorik al-Quran dalam terjemahan bahasa Inggeris nya. Kajian ini menangani masalah penterjemahan retorik ayat vokatif di dalam al-Quran yang suci ke dalam bahasa Inggeris. Objektifnya adalah (1) untuk menentukan kaedah terjemahan yang digunakan dalam menterjemah ayat vokatif di dalam al-Quran ke dalam bahasa Inggeris (2) untuk menentukan perubahan sintaksis dan tatabahasa yang berlaku dalam menghasilkan terjemahan ayat vokatif di dalam al-Quran ke dalam bahasa Inggeris (3) untuk menilai sama ada perubahan sintaksis dan tatabahasa dalam penterjemahan menjejaskan makna asal retorik ayat vokatif di dalam teks al-Quran dan sama ada makna dalam bahasa Inggeris dipengaruhi oleh konteks situasi (field, tenor dan mode). Kajian ini menggunakan kaedah perbandingan dan menggabungkan idea eklektik dari Newmark (1988) dari segi kaedah penterjemahan, Teori Bar X Haegeman (2006), 'shift' (anjakan) dari Catford (1965), dan analisis komponen makna (CA) dari Katz dan Fodor (1963), dan akhir sekali konteks situasi dari Halliday dan Hasan (1985). Analisis kajian ini berdasarkan perbandingan 40 ayat vokatif yang terdapat di dalam keseluruhan al-Quran berdasarkan kepada terjemahan bahasa Inggeris oleh Yusuf Ali (2006). Kajian ini telah menunjukkan kepelbagaian kaedah penterjemahan yang digunakan dalam menterjemah ayat vokatif di dalam al-Quran seperti terjemahan semantik, terjemahan harfiah, terjemahan komunikatif, terjemahan bebas, terjemahan literal dan terjemahan yang setia kepada teks asal. Selain itu, kajian ini menunjukkan wujud 'shift' sintaksis dan tatabahasa yang menyebabkan makna retorik penuh, sebahagian atau pengekal makna dalam teks sasaran tidak dapat disampaikan. Akhir sekali, kajian ini juga menunjukkan bahawa terjemahan kadang-

kala memberi kesan kepada pemindahan maksud retorik ayat vokatif secara sebahagian atau keseluruhan nya disebabkan oleh konteks terjemahan.

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## LIST OF GENTIUM USED FOR ARABIC transliteration

Arabic letters	Symbols Arabic transliteration
ء	°
ا	ā/Ā
ب	b/B
ت	t/ T
ث	ṭ/Ṭ
ج	ǧ/Ġ
ح	ḥ/Ḥ
خ	ḫ/Ḫ
د	d/D
ذ	ḏ/Ḑ
ر	r/R
ز	z/Z
س	s/S
ش	š/Š
ص	s/Ṣ
ض	ḏ/Ḑ
ط	ṭ/Ṭ
ظ	ẓ/Ẓ
ع	°
غ	ǧ/Ġ
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
هـ	H
و	W
ي	Y

## VOWELS

أ	°ā /°Ā
ؤ	ū/Ū
ي	ī / Ī
ـُ	u/U
ـَ	a/A
ـِ	i/I

## **LIST OF ABBREVIATIONS**

ST: Source Text

TT: Target Text

CA: Componential Analysis

BT: Back translation

PBUH: Peace and blessing upon him

Voc: Vocative

Part: Particle

Pron: Pronoun

Plu: Plural

Poss: Possessive

Masc: Masculine

Sing :Singular

Interj: Interjection

Fem: Feminine

Indef art: Indefinite article

Conj : Conjunction

Pre: Present

Spec : Specific

Demons: Demonstrative

Neg: Negative

Rel: Relative

Aux :Auxiliary

Interro: Interrogative

Def: Definite

Adv: Adverb

Adv P: Adverb phrase

V: Verb

VP: Verb phrase

N: Noun

NP: Noun Phrase

A: Adjective

AP: Adjective phrase

D: Determiner

DP: Determiner phrase

P: Preposition

PP: Prepositional phrase

IP: Inflectional phrase (sentence)

I: Inflection

CP: Complementizer phrase

C: Complement

C': Complement phrase

Imperative: imp

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## CHAPTER ONE

### BACKGROUND OF THE STUDY

#### 1.1 Introduction

The present study is important since it negotiates the translation of rhetorical vocative sentences in the Glorious Qur'an which have not been studied before. Regardless of its religious status, the Qur'an is considered the prime source of miscellaneous sciences which have undergone study by numerous researchers all over the world.

The linguistic nature of the Qur'an attracted the attention of scholars, therefore, they began to dig deeply in order to discover and present its marvellous features to its readership. They presented their studies on the semantic, phonetic, syntactic, and pragmatic level, etc. In the same vein, the Qur'an has been the main concern of various translators; Arabs, non- Arabs, Muslims and non-Muslims.

Practically, the translation of the Qur'an is not an easy job because of the unique features that it has. The translation of the Qur'an requires mastery in Arabic and the target language, knowledge of exegeses, and reasons for revelation that enable the translator to understand the Qur'anic text deeply and then convey its message.

Though the translators do their best to get the meaning of the Qur'anic text across, a defect is noted clearly in their translation. For example, the lexical item "تَسْلِيمًا" in the vocative sentence يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-Aḥzāb,verse56] did not translated well. Ghali (2005, p. 426) translated "تَسْلِيمًا" into "in full submission", while al-Hilālī and Khan (2007, p. 572) translated it into "with the Islamic way of greeting (salutation i.e. Al-Salam<sup>o</sup>Alaikum)". The rhetorical vocative sentence is one of the difficulties that is encountered by the translator.

The vocative sentence has been the focus of Arab scholars in contrast to English scholars who give vocative sentences much less consideration since they made a

distinction between real- vocative that designates the addressee among others in order to draw his attention to the speaker; and non- real vocative that includes various purposes such as lamentation, call for help, reprimand and recollection (Nahir, 1987, Zawbāī, 1997, Syuṭī, 1998, Sibawayh, 1999).

With respect to translation, no study has been recorded about translating this phenomenon. The present study attempts to fill this gap from the translation standpoint. It is concerned with difficulties of translating the rhetorical Qur`anic vocative sentences that a translator might face due to linguistic and cross-cultural differences between Arabic and English.

## **1.2 Rational of the Study**

Many reasons stand behind selecting this topic. The researcher has noted that we all use vocatives daily without paying attention to the process of this linguistic phenomenon. This created a challenge to me. The researcher began reading about this linguistic phenomenon in both Arabic and English. Then, the researcher found out that vocatives had gained the concern of Arabs to a significantly greater extent than English scholars as it is mentioned in P.2). This is due to the fact that vocatives occur a great deal in the Glorious Qur'an, motivating Arab grammarians, linguists and rhetoricians to discuss this phenomenon at great length. The researcher searched in vain for any study which tackled this subject from the translation viewpoint. The researcher found out that most researchers leave vocatives aside because of a shortage of English references. This gives her more insistence to investigate this phenomenon from the translation perspective.

The researcher looked at the Glorious Qur'an seeking vocative sentences and discovered that there are two major kinds of vocatives: real and non- real. Real vocatives draw the attention of the hearer towards the speaker. Non- real vocatives



provide different rhetorical purposes such as grief, lamentation, exclamation, encouragement, recollection, call for help, particularization, and reprimand.

A quick survey on vocative sentences in the Qur'an indicated that the non-real vocatives present various rhetorical purposes. The researcher found out that there are fewer non-real vocatives than there are real vocatives.

### **1.3 Statement of the Problem**

Though vocatives are used quite often for daily speech they have gained little attention from researchers. Vocatives are mainly used to attract the attention of the hearer towards the speaker for example, يَا أَحْمَدُ / yā Aḥmadu/ O Ahmad!. This meaning may deviate from its platform to yield another new meaning for instance, وَآ أَبَتَاهُ / wā ʾabatah/ O my father!. The translator stands helpless towards such expression since it has two meanings: just to call his / her father or to express his/ her grief over his/ her father. The translator has to make a clear distinction in order to convey the real meaning of such an expression to the reader.

The Qur'an is enrich with a variety of meanings pertinent to vocative sentences which are worthy of deep study. The present study investigates the translation of prominent types of vocative sentences in the Glorious Qur'an which contain a given rhetorical purpose. It argues that each vocative sentence has a particular rhetorical purpose which may be missed if the translator fails to capture it through translation from Arabic to the target language. Consequently, the internal meaning of the vocative sentence will be distorted and the meaning that is different from the meaning of the original message is provided. Furthermore, rhetorical vocative sentences are connected to the feelings of the speaker thus may be problematic to the translator seeking to determine how to convey that sentiment into the target language. Besides, sometimes there is a loss of meaning since the translator uses various linguistic components which unrelated to the cultures

involved. Although the use of vocative sentences is quite common in the Glorious Qur'an; there are no studies to explicate the problem from the perspective of translation. Hence, the current study is intended to fill this gap.

#### **1.4 Objectives of the Study**

The present study aims to:

1. Determine methods that are used during the translation of vocative sentences in Qur'anic text (ST) into English (TT).
2. Determine the nature of the syntactical and grammatical changes that occur in the translation output of the vocative sentences in Qur'anic texts (ST) into English (TT).
3. Evaluate if the syntactical and grammatical changes in the translation (TT) affect the original rhetorical message of the vocative sentences in Qur'anic texts (ST) and whether the message of the English is affected by terms of context of situation (field, tenor and mode).

#### **1.5 Research Questions**

There are questions concerning this research:

1. What are the methods that are used in translating vocative sentences in Qur'anic texts (ST) into English (TT)?.
2. What is the nature of the syntactical and grammatical changes in translating vocative sentences in Qur'anic texts (ST) into English (TT)?.
3. How do the syntactical and grammatical changes affect the quality of the rhetorical message, when translating vocative sentences in Qur'anic texts (ST) into English (TT)?, and how is the context of situation (field, tenor and mod) of the translated English rhetorical message affected when translated from the Qur'anic text?.

## **1.6 Significance of the Study**

The present study is an attempt to tackle the phenomenon of vocative sentences in the Glorious Qur'an with reference to translation. It tries to reveal another face of the miraculous nature of the Glorious Qur'an where the issue of rhetorical vocative sentence is concerned. The purpose of this study is to shed light on how translation might change the message of the rhetorical purpose of Qur'anic vocative sentences and how context plays a significant role in the outcome of the translated message. Finally, this study is expected to be of great value to both the translators of the Glorious Qur'an and students of translation who are engaged or interested in.

## **1.7 Scope of the Study**

This study is confined to the science of semantics as a branch of three sciences of Arabic rhetoric that entails: Science of semantics, science of Tropes and science of Schemes. It is limited to the syntactical, semantical, contextual shifts of the rhetorical non-real vocative sentences in the Glorious Qur'an as well as to the methods adopted through translating them into English. Forty rhetorical vocative sentences from different surahs of the Glorious Qur'an have been chosen. The selection is based on the classifications suggested by Arab rhetoricians taking their occurrence into consideration. The translated version "The Meaning of The Holy Qur'an" by Abdullah Yusuf Ali (2006) was chosen for this study as he is an Indian Muslim scholar. His translation was revised and checked by a proficient committee formed by IFTA (Presidency of Islamic Research) in an effort to put forth a text that is in line with the meaning of the Glorious Qur'an. His rendering was then published by King Fahad press, Kingdom of Saudi Arabia and became a popular version among other Qur'anic translations (Jassem and Jassem, 2001). His translation is characterized by a high literary style since he used certain literary words as "Behold" that does not suit for the Qur'anic text as well as

certain classical words that belong to Shakespearean language, easy to read as compared to Pickthall's style since he is native speaker of English, many footnotes and explanations. His chosen words are the closest in meaning to that of the Glorious Qur'an. However, his explanations have been condemned for his expansion and subjective expression.

### **1.8 Organization of Thesis**

This study consists of eight chapters. The first chapter presents the background of the study. It includes an introduction, statement of the problem, reason for choosing this topic, objectives and research questions, significance, and scope of this study. The second chapter reviews the literature on vocatives in both Arabic and English, religious studies and other related studies. Chapter Three states the research methodology, corpus, and selected methods for the present study. Chapter Four analyses the methods adopted in translating Qur'anic vocative sentences into English. Chapter Five analyses the syntactical and grammatical structure of vocative sentences in Qur'anic text and their rendering in English. Chapter Six shows the application of componential analysis (CA) to Qur'anic vocative sentences and their rendering in English. Chapter Seven elucidates analysis in terms of context of situation in both Qur'anic and English texts. Finally, chapter Eight discusses the findings and concludes the study.

### **1.9 Definition of Terms**

1. Semi-accurate translation: the procedure in which the translation of a lexical item does not comply with the contextual meaning of the source text (our working definition).
2. Inaccurate translation: this procedure does not provide the correct contextual meaning of the SL lexical items in the TT (our working definition).

3. Full distortion of message: the core of the message is changed completely by providing an equivalent out of form and context of that in the SL (our working definition).
4. Partial distortion of message: the core of the ST message is affected a bit by conveying lexical item out of context in the TT (our working definition).
5. Context: “ is a theoretical construct for explaining how a text relates to the social process within which it is located “ ( Halliday, 1978,p. 10).
6. Shift: is a change that may occur in the grammar within the process of translation from the SL to TL ( Catford, 1965, p.73)
7. Procedure: This indicates the way of analysing the sentences or smaller units. It includes various kinds such as transference, through translation, naturalization, equivalence (cultural, functional, descriptive), reduction, expansion, compensation, paraphrasing, shift and synonymy (Newmark, 1988, p 81-90)
8. Method: It relates to whole text. It refers to a group of assumptions used to achieve a goal. It involves certain kinds of methods as literal translation, word-for-word, adaptation, free translation, faithful, semantic translation, communicative translation and, idiomatic translation (Newmark, 1988, p. 45,81)
9. Overtranslation: It is a translation in which the translator attempts to provide more detail in TT than in the ST (Newmark,1988, p.284).
10. Undertranslation: It is a translation in which the translator attempts to provide less detail in TT than in the ST (Newmark,1988, p. 284).

11. Replacement translation: translating English political news into Arabic is termed as a replacement translation whenever different lexical words that give different meaning are found in the translation output (Kadhim, 2008, p 13) .

12. Back Translation: “translation of a TT back into the SL; the resulting text will almost certainly not be identical to the original ST” (Dickins et.al., 2000, p. 23).

### **1.10 Conclusion**

This chapter presents an introduction to the translation of Qur’anic vocative, reason for choosing this topic, statement of the problem, objectives of the study , research questions, significance of this study, scope of this study, organization of thesis ,and definitions of terms.

In the next chapter, we provide a literature review on vocatives in Arabic and English, religious translation and related works to this study.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This study investigates the translation of vocative sentences in the Glorious Qur`an in one English version by Ali (2006). Since this study contains four fundamental elements: translation, vocative in Arabic, Qur`an, and vocative in English, this chapter will be divided into the following sections. The first section clarifies the concept of vocative in Arabic. The second section deals with vocative in English. The third section deals with translation of Qur`an. The fourth section sheds light on methods used and their function. The fifth section deals with related works on vocative at other levels of language.

#### 2.2 Vocative in Arabic

##### 2.2.1 The Concept of Vocative in Arabic

Etymologically speaking, the word “النِّدَاءُ / al-nidāʾ/ vocative” is derived from three letters: nūn, dāl and hamza. It indicates gathering of water, distance, prolonging of sound and wetness (Ibn Durayd n.d., p. 245). Arab linguists point out that the word “النِّدَاءُ / al-nidāʾ/ vocative” may be used tropically to describe a man who has a tender voice or is very generous (al-Zāmḥsharī, 1998, p. 260). In the Glorious Qur`an the word “النِّدَاءُ / al-nidāʾ/ vocative” is used as an indefinite noun prefixed by the conjunction word “و /wā/ and” or as a cognate object, as in His saying:

ST: وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً [al-Baqarah, verse 171]

Trs: wā maṭalu ʿa l-lāḍīna kafarū kamaṭali ʿal-lāḍī yanʿiqu bimā lā yasmaʿu ʿillā duʿʾān wā **nidāʾ**ʾān.

TT: The example of those who disbelieve is like that of one who shouts at what hears nothing but **calls** and cries (i.e., cattle or sheep) deaf, dumb and blind, so they do not understand (Ṣaḥīḥ, 1997, p. 32).

ST: إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا [ Maryam, verse 3].

Trs : ʾid nāda rabbahu nidāʾān ḥafīyān.

TT: When he called to his Lord a private **call** (i.e., supplication) (Ṣaḥīḥ, 1997, p. 408).

According to al-ʿAṣḥānī (n.d., p. 629) , the word “النِّدَاءُ / al-nidāʾ” in sūrat al-Baqarah is only a mere sound . In contrast, it is a supplication in sūrat Maryam.

The remarkable interpreter Ibn ʿĀṣūr made a valuable distinction between two types of sounds: “الدُّعَاءُ / al-du ʿā/ supplication” and “النِّدَاءُ / al-nid ā/ vocative”. He states that each one has its own meaning. They are not verbal constructions since the nature of vocative is identified by raising the voice to get across his voice to the addressee. On this ground, an overlap is noticed between the meaning of a vocative and a supplication. A good comparison is presented by an Arab linguist al-ʿSkarī in his great book entitled “al-Fūrūq fī al-Luġa”. He points out that the context of situation is a crucial line to differentiate between vocative and supplication although both of them are part of performative speech (Muḥṣib, 2001, p. 144). He adds that the vocative is achieved by raising the voice. While, the supplication is achieved by raising and lowing the voice as shown below:

Table (1) al-ʿSkarī s view on vocative and supplication as cited in [Muḥṣib, p. 145]

Type of purpose	Type of Speech	Raising the voice	Lowing the voice
Supplication	+performative	+	+
Vocative	+performative	+	-

Other modern linguists such as ʿAṭīya (2007, p. 719) affirms that “النِّدَاءُ / al-nidāʾ ” implies the meaning of sound and supplication by the evidence of prophet Muḥammad (PBUH) “ two supplications are irrefutable: after “aḍān” and “**Inda al-Ḥarb**”. On this ground, it seems that an interchangeable relationship exists between sound and supplication. Both of them share a prolonged and sense of sound.



## 2.2.2 Vocative as Viewed by Arab Grammarians

Generally speaking, Arab grammarians clarify vocative as an accusative noun. Sibawayh (1999, p. 184) defines the vocative as a genitive noun identified by an omitted verb. Ibn yaʿīsh (1988, p. 120) points out that vocative is used to call the addressee to draw his/ her attention towards the speaker. Modern grammarians reproduce the definition of vocative with different terminology. al-Ġalayynī (2005, vol.3, p. 538) agrees with Ibn Hišām (1991, p. 45) that a vocative is a noun which comes after one of the vocative particles. The same information is mentioned in al-Ġarim & Amin (2005).

A new sight on vocative is presented by Ḥasan (1983, p. 1) in his book “al-Naḥū al-wafī”. He defines the vocative as a direct speech used to hold the sense of the addressee. al-Maḥzūmī (1986, p. 301) agrees with Ḥasan that the vocative is used to get the attention of the addressee. Therefore, it can be said that the vocative has a syntactic and linguistic function. It works as an accusative noun or noun phrase at the level of syntax. It is used as a linguistic function to draw the attention of the hearer towards the speaker. Vocatives are classified by Arab grammarians into three cases: nominative, objective and double aspects of vocatives (Ibn Hišām, 1991, pp. 48-51) as in:

- 1) Nominative: a particular hearer is being addressed among others. The vocative noun in this case is singular with ḍamah without tanwin as in يَا رَجُلُ / yā raġulu / O man! (al-Šawkanī, 1993, 100).
- 2) Objective : it is achieved when:
  - a) The speaker addresses non particular person the vocative noun takes tanwin. For example, when a blind man says: يَا رَجُلًا خُذْ بِيَدِي / yā raġulan ḥuḍ biyadi / O man catch my hand! (Barakat, 2007, p 15).
  - b) The vocative noun is in genitive as in: يَا أُخْتَ هَارُونَ / yā uḥta Hārūn / O sisiter of Aaron (Maryam, 28).

c) The vocative noun is a quasi –genitive as in: يَا بَائِعُ اللَّبَنِ كُنْ أَمِينًا / yā baiʿan al-labana kun amynan /O you seller of yogurt be honest (Barakat,2007,p 18).

3) Double aspects of Vocative: the vocative noun can be nominative and objective.

It is achieved when:

a) The vocative noun is a proper noun as in: يَا زَيْدُ (زَيْدٌ) بَنُ سَعِيدٍ /yā zaydu(zayda) ibna Saʿydn (Ibn Hišām, 1991, p.50)

b) The vocative noun is repeated twice as in: يَا سَعْدُ (سَعْدٌ) سَعْدُ الْأَوْسِ / yā Saʿdu (Saʿda) Saʿda al-ʿAwwsi (Ibn Hišām, 1991, p. 51).

### 2.2.3 Functions of Vocative Particles

All languages have a set of devices by which the process of vocation is carried out. These devices are called vocative particles. They always come before the person / thing called i.e. the vocative. Mainly, there is a general conviction among grammarians and linguists that vocative particles are “ḥurūf in origin, context-dependent, and play a role in continuity of speech. Moreover, they are full of their own particular content and used to simplify the meaning of the speech.

al-Ali (2009, p. 11) indicates that vocatives in Arabic express the intimacy and the eagerness of the speaker towards the addressee. They are also used to call the addressee whether he is near or far away from the speaker. He adds that vocative particles may be used to achieve empathy or emotional distance, for example, “Oh father, don’t go far since my love is not eternal knowing that who dies goes away.” In this example, the speaker expresses his/her longing and love towards his/her father (i.e., the target of the speech).

There are six vocative particles with its own function in its usage:

1. **أ / hamza** is used to call the addressee near the speaker e.g.

ST: أَ جَارَتُنَا إِنَّ الْخُطُوبَ تَنْوُبُ (al-Maṣṭawī, 2004 , p. 39 )

Trs: **A** ġaratanā inna al- ħutuba tanūbu.

TT: **O** my female neighbour! My tomb will be so close to yours (My translation).

2. أي / **ay** is used to call the addressee near the speaker e.g.

ST: أَيُّ بُنَيَّ أَيْكَ وَالْكَذِبُ (°Iyd, 2005, p. 393).

Trs: °Ay bunay °Iyaka wā al-kadb.

TT: O my son! Avoid lies!(literary: I warn you of lying !).

3. يَا / **yā** is the most common particle used to call the addressee who is near or away from the speaker e.g.

ST: يَا أُسَامَةُ اطَّعْ وَالِدَيْكَ (Barakāt, 2007, p. 13).

Trs: **yā** Usama aṭi° walidaykā.

TT: **O** Osama obey your parents! (if he is near or away from the speaker).

4. أَيَا / **aya** is used to call the addressee away from the speaker as in al-Ḥamdanī's saying:

ST: أَيَا جَارَتَا هَلْ بَاتَ حَالُكَ حَالِي (al-Ḥamdanī, 1873, p.39 )

Trs: °**Aya** ġaratā hal bata ḥalukī ḥalī.

TT: **O** my female neighbour! Has your state become like mine?( My translation).

5. هَيَا / **haya** is used to call the addressee away from the speaker e.g.

ST: هَيَا مُحَمَّدُ تَعَالَ (Barakāt, 2007, p. 394).

Trs: **Haya** Muḥmmadu ta°al.

TT: **O** Muhammad come on!.

6. وَآ / **wā** is used to call the addressee away from the speaker. It is peculiar to lamentation e.g.

ST: وَآ زَيْدَاهُ (Sibawayh, 1999, p. 225).

Trs: **Wā** Zaydahu.

TT: **Ah!** Zayd!.

#### 2.2.4 Omission of Vocative Particle and Vocative

There is a unanimous agreement among Arab linguists, grammarians and rhetoricians that the vocative particle “ يا / yā / O” is used to call the addressee away from or near the speaker. Since this particle is most widely used, it is the only one subject for deletion. Rhetoricians view that deletion of vocative particle has anaesthetic and rhetoric significance. Arab grammarians and linguists point out that the vocative particle “ يا / yā / O” is deleted in the following cases:

1. Omit the vocative particle with the proper noun as in:

ST: **يُوسُفُ** أَعْرِضْ عَنْ هَذَا [Yūsūf , verse 29].

Trs: Yūsūfū ʾaʿriḍ ʿn haḏā.

TT: “O Joseph, pass this over!” ( Ali, 2006, p. 555).

2. Omit the vocative particle with the demonstrative pronoun as in:

ST: **ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ** [al-Baqarah,verse85].

Trs: thumma ʾantum **hāʾulāʾ** taqtulūna ʾanfusakum.

TT: After this it is ye, the same people, **who** slay among yourselves [ Ali, 2006,p.39].

3. Omit the vocative particle with the **أسم جنس** ( concrete and abstract) as in:

ST: **قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَرَحِمًا عَلَى مُوسَى ثَوْبِي حَجَرٌ ثَوْبِي حَجَرٌ**

Trs: qawl al-nabī mutraḥiman ʿala Mūsa **tawbī ḥağar, tawbī ḥağar.**

TT: Prophet`s saying sending his mercy on Musa (PBUH) **My clothe, stone, My clothe, stone** (My translation).

4. Mostly, the vocative particle “ يا / yā / O” is deleted when it collocates with the lexical word “رُبُّ / rubba/ Lord” as in:

ST: **رَبِّ اغْفِرْ لِي**

Trs: **rabbī** ʾiğhfr lī.

TT: My Lord, forgive me!.

On the other side, Arab grammarians prefer to delete the vocative noun if the vocative particle is followed by the accusative particle “ليت / layta/ wish” as in:

ST: يا ليتنا نرد (al-An‘ām, verse 27).

Trs: **yā laytanā** nuradu.

TT: Oh, would that we could be returned [ to life on earth]( Şahāḥ ,1997, 166).

The vocative noun is implied in this sentence. It means “يا قوم ليتنا نرد” / Oh, our people we could be returned” ( al-Mašhadanī, 2002 ; °Iyd, 2005; al-Maydānī,2007).

### 2.2.5 Rhetoric in Arabic

Arabic rhetoric had passed through several stages until it became a dependent science has its own particular rules. Arabs in pre-Islamic era interested much in eloquence and rhetoric and realized the greatness and miraculous aspects of Glorious Qur`an despite they fought prophet Muhammad (PBUH) at the beginning of his mission. After Islam, Arabs devoted their efforts to analyse Qur`anic text to unclothe its miraculous faces and to study its meaning such as al-farrā` in his famous book entitled “Ma‘ānī al-Qur`an” and Abu °Ubayda in his famous book “Mağāz al-Qur`an”. In both books, there was an indication to some figurative matters (al-Mubark, 1980, pp. 38-41).

al-Ğahid (255A.H.) tackled rhetoric , al—Bayan and eloquence in his book entitled “al-Bayan wa al-Tabīn” without any distinction between the definition of eloquence and rhetoric.

Ibn al-Mu‘tazz attempted to tabulate some kinds of science of al-Badī‘ and science of al-Bayan when he issued his famous book “science of schemes”. He talked about metaphor, simile, Mutabaqa, iltifat, metonymy, and hyperbolic (Ibn al-Mu‘tazz, n.d.).

A notable contribution to rhetoric has been set by chief of rhetoricians named °Abdul-Qahir al-Ğurġanī who put forward the Arabic theory of Nazm (Theory of Composition = Science of Meaning) in his book” Asrar al-Balaġah” and theory of al-Bayan (Science

of Tropes) in his book “Dala’l al-’Iğaz”. In this theory, al- Ğurğānī attempted to argue the concept of diversity of meaning from the semantic perspective through analyzing Arabic syntactic structure. Theory of Nazm (Theory of Composition) is based upon three main concepts related to meaning as follows:

1) Meaning of word (Ma‘na al-Lafḍ) (Lexical meaning).

In this case, al-Ĝurğānī views that the meaning of a word is based on the structure of an utterance or a sentence in which it takes place. That is, the meaning of a word cannot be gotten when it stands alone unless it occurs in a sentence or an utterance.

2) Grammatical Meaning (Ma‘na al-Naḥu).

al-Ĝurğānī endeavors to display the relationship between meaning and order of words in a sentence. He states that meaning can be understood from the external manifestation of an utterance or a sentence without any intermediate tool. That is, the meaning of a sentence can be obtained directly from the surface structure of a sentence but when we want to change the word-order of a sentence a new meaning will be got. This new meaning is based on the psychological state of the speaker which reflects the deep structure of a sentence. For example,

ذهب علي لزيارة أحمد / Dahaba ‘Ali li-Ziyarat Aḥmad / Ali went to visit Ahmad. (My own example)

This sentence is understood by a hearer that ‘Ali is the actor (doer) who visits Aḥmad. If the word order is occurred to this sentence a new meaning will be obtained as in:

ذهب أحمد لزيارة علي / Dahaba Aḥmad li-Ziyarat ‘Ali / Ahmad went to visit Ali.

This idea is in agreement with a basic rule in Arabic syntax “any syntactic change results in semantic change”.

3) Meaning of Meaning (Ma‘na al- Ma‘na) (Contextual Meaning).

al- Ğurğānī views that the intention of the speaker is sometimes requires to realize the environment and conditions around the sentence in order to attain the secondary(

indirect) meaning of a sentence. In other words, secondary meaning requires realization of the context in which the sentence is occurred. For example,

لَقَيْتُ أُسْداً / Laqytu ʿAsadan / I saw a lion.

The meaning of this sentence indicates that the speaker saw a particular kind of animal but the speaker indicate that he saw a brave man. This requires from the hearer to get knowledge about the culture of the speaker in order to get his meaning (al-Ğurġanī.,2008;Gunaydin,2008).

Actually, this theory goes in line with “The Structure of a Semantic Theory” for Katz and Fodor (1963) who proposed that semantics is an integrated part of grammar and the meaning of a sentence is based on the meaning of its lexical words. In addition, their theory analyses a sentence into surface meaning and deep meaning that depends on the concept of the theory of transformational generative grammar for Noam Chomsky which analyses a sentence into surface structure and deep structure.

al-Sakakī in his book “Miftah al-ʿUlum” divided his book into three main parts: 1) the first part deals with morphology (al-Sarf), 2) Science of Syntax, and 3) Science of Meaning and tropes ( al-Sakakī, n.d.).

Rhetoric as a science has been divided into three dependent sciences by al-Qazwinī (n.d and 2003) as follows:

1) ʿIlm al-Maʿanī (Science of Semantics). It deals with the analysis of word meanings and the relations among them (al-Qazwinī., 2003, p.4). It contains:

- a) Declarative (al-Ḥabar) and non-declarative (al-ʾInšāʾ).
- b) Predication`s cases.
- c) Predicate`s cases.
- d) Condensation (al- Qaṣr).
- e) al-Fasal and al-wasal
- f) Redundancy and Equation (al- ʿItnāb and Musawāt).

2) ʿIlm al-Bayan (Science of Tropes). It is the figurative or metaphorical use of a word or expression that entails:

- a) Simile (al-Tašbīh).
- b) Hypallage (al-Mağaz al-Mursal).
- c) Metaphor (al-ʿIstiʿarh).
- d) Metonymy (al-Kinayah).
- e) Irony (al-Suḥriya)

3) ʿIlm al-Badīʿ (Science of Schemes). It is a kind of figure of speech that includes:

- a) Alliteration (Ġīnas)
- b) Antithesis (al-Ṭibāq).
- c) Tautophony (al-SaĠʿaʿ).
- d) Juxtaposition (Muqabla)
- e) Pun (al-Tawryah) (al- Qazwinī, 2003, pp.3-6).

#### **2.2.6 Vocative as Viewed by Arab Rhetoricians**

Arab rhetoricians introduced vocatives within the branch of semantics when they tried to classified speech into two main parts: Declarative (al-Ḥabar) is a sentence that is likely to be true or false ( al-Zawbaʿī, 1997, p.75) and non-declarative (al-ʾInšāʾ) is a sentence that is not likely to be true or false (ʿAtīq,1992, p. 65) . Then, they classified non-declarative (al-ʾInšāʾ) into sub-classifications: request (Ṭalabī) that is based on request and non-request (Ġayr Ṭalabī) that does not base on request. Request non-declarative is also divided into subdivisions to include: order, interrogation, prohibition, wish, and vocative.

Traditionally, rhetoric was regarded as the eloquence of speech measured by certain means known to professional people such as figurative language, selection of certain lexical items, structural and rhetorical formulations (al-Hammandī, 2002, p. 21). Rhetoric at the beginning was related chiefly to the style of Arabic speech and then to



the language of the Glorious Qur`an. Today, new views are held about rhetoric. In the course of time, rhetoric has come to be regarded as a science related to three sciences working together: tropes, meaning and schemes (al-Hammandī, 2002, p. 21).

Hatim (1997, p. 49) perceives rhetoric as a static science rather than an art. It is the science of language which aims at teaching rhetorical techniques that the learner ought to memorize in order to be a good speaker or writer of Arabic.

al-Hammandī (2002, p. 26) considers the main idea behind the rhetoric. She suggests that communicating the meaning of the speaker to the hearer lies in using elegant language to achieve a specific persuasive goal and to avoid mistakes taking into consideration the context and the background of both speaker and hearer.

Moreover, the language of Qur`an is characterized by various colourful features of semantic, syntactic, rhetorical, phonetic and cultural features. These features work together to produce a complete texture. These features often move away from their original norms to other new norms. This phenomenon is called a shift and is frequently used in the Qur`an. It has obtained the concern of Arab rhetoricians since it gives vividness to the language of Qur`an (AbdelWali, 2007, p. 2). The vocative is one of these features which diverges from its original meaning. It is used for the opposite of its original rule “to draw the attention of the addressee”. It is used to call the addressee by particular particles (al-‘Alawī, 1982, p. 239).

Chief of Arab rhetoricians ‘Abdelqahir al-Ġurġānī (2008, p. 55) views vocative as “a construction consisting of a vocative particle and noun as in يَا عَبْدَ اللَّهِ O !‘Abdulallah. The verbs “أَعْنِي / mean ، أُرِيدُ / want ، أَدْعُو / call” are omitted with vocation”. Nahir (1987, p. 291) agrees with the opinion of al- al-Ġurġānī. He affirms that vocation is a verbal construction made of the vocative particle and addressee. Other linguists like

ʾAnīs (1978) elucidate that vocative sentences get across an independent meaning to the hearer with a few words. (pp. 60-61).

On the part of stylistics, a vocative sentence is an emotive one (i.e. it is a non- predicate sentence) because it depends on the vocative particle and its meaning. On this ground, the distinction is very clear between “ يَا زَيْدُ / yā Zaydu / O! Zayd” and “أُنَادِي زَيْدًا / unadī Zaydan / I call Zayd” (Ḥasan, 1983, p. 219) . On the part of Ibn Ġinnī (1980, p. 186), he made a clear distinction between “أَدْعُو زَيْدًا / ʾadʿu Zaydan/ I call Zayd” and “أُنَادِي زَيْدًا / unadī Zaydan/ I call Zayd” . He explains that “أَدْعُو زَيْدًا / ʾadʿu Zaydan / I call Zayd” is a demanding non-declarative sentence. Whilst, “أُنَادِي زَيْدًا / unadī Zaydan / I call Zayd” is a declarative sentence in terms of true or false . al- Šyūfī (1998, pp. 25-26 ) has a different opinion. He views that Arabs did not put the vocative particle as a substitute unit of the verb “أَدْعُو / ʾadʿu /call and “أُنَادِي / unadī /call” since both of them are detachable.

Faris (1989, pp. 155-160) points out that the vocative is characterized by certain rhetoric features as presented below:

1. Vocation is a non- declarative sentence based on a request and address.
2. Diversity of vocative particles is not at random. Each one has its own linguistic and functional significance in addition to its rhetoric use.
3. In original purpose of vocation is to draw the attention of the addressee to the speaker. Occasionally, this purpose is deviated to other new secondary meanings obtained from the context.
4. Vocation is used frequently in the Glorious Qur`an with various meanings. This was a good reason and motivation to study the issue from the rhetoric point of view.
5. Vocation is often used explicitly and implicitly by Arab traditional speakers. This is a sign of the importance of vocation in the field of linguistic studies.

6. Taking into consideration the crucial role of the context of situation, the vocation deals with the psychological state of a speaker. This point matches with the component no.6 “sincerity condition” of Illocutionary Force Indicating Device (IFID) for Searle & Vanderveken (1985). A speaker should be sincere in his intention when he utters an illocutionary act. If a speaker utters an illocutionary act of sorrow, he must really be sad.

### **2.2.7 Taxonomy of Rhetorical Purposes of Vocative**

Arab rhetoricians differentiated numerous rhetorical purposes depending on their investigations of this linguistic phenomenon. In this section, light is shed on the structure of some types since the rhetoricians have taken the syntactic structure of the vocative into their consideration when they study these purposes rhetorically.

#### **2.2.7.1 Grief ( al-ḥuzn)**

Linguistically, grief means an extreme sadness. It is a result of loss someone or something dear to the speaker or because something bad happened (Longman, 2005, p. 711).

Numerous works have been done on the phenomenon of grief in Arabic language. It can be well remarked that in Arabic poems, Arab poets usually reflect their internal feeling of sadness via poems.

al-Ğuborī (2004) investigates this phenomenon in an old Arabic poetry “al-mu‘alāqāt”. He grasps the reasons behind the phenomenon of grief in Arabic, such as ruins, women, tribes, old age, death and time. He remarks that the nature of the Arabic environment, loss of faith in Allah and social life are the source of these reasons. He notices that there are multiple faces of grief in Arabic poems such as crying and pain, sorrow, sleeplessness, addressing the ruins, recalling the past, complaining and sighing, alienation, nostalgia, and self morning. Vocation as a linguistic tool is used by Arab poets to express their sadness (al-Ğuborī, 2004, p. 111). For example, the poet ‘Imrū’ al-

Qays in these following lines conveys his grief by calling upon his sweetheart, Fatima, to be gentle and kind with him if she decides to leave him. This feeling is revealed by using the vocative particle “أ / hamza / A/ O” , the lexical item “مَهْلًا / mahlan / behave gently”, “أَزْمَعْتَ صَرْمِي / ʔazmaʕti ʕarmī / you want to leave me” and “فَاجِمِلِي / fağmilī/ do it kindly”

ST: أ فَاطِمَ مَهْلًا بَعْضَ هَذَا التَّدَلِيلِ      وَ إِن كُنْتَ قَدْ أَزْمَعْتَ صَرْمِي فَاجِمِلِي

(al-Maṣṭawī, 2004, p. 32)

Trs: ʔA faṭima mahlan baʕḍa hāḍā al-tadalulī      wā ʔin kunti qad ʔazmaʕti ʕarmī fağmilī

TT: **O- Fatima –behave gently and leave aside some of this coquetry-if you want to leave me- do it kindly** (My translation).

The phenomenon of grief is not restricted to Arabic poets. It is evidenced in the Glorious Qurʾan by means of vocation and non-vocation. The word “al-ḥuzun / grief” , for instance, is used by Jacob to envisage his sadness about Joseph.

ST: قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ [Yūsūf, verse13].

Trs: qāla innī lā yaḥzununī ʔan taḍhabu bihi.

TT: (Jacob) said: Really it **saddens** me that ye should take him away (Ali, 2006, p.549).

The Arabic text “لَيَحْزُنُنِي /lā yaḥzununī” is rendered into “sadness” in English language. It reflects the state of grief of prophet Jacob over his son. The state of grief occurs in this verse via declarative sentence.

Grief also shows by the tongue of a non-believer on the Day of Judgment. He expresses his regret by using the vocative particle to call an abstract thing “wish”. He requests from the wish to attend to his regret since he was an unbeliever in Allah. The Arabic lexical item “يَا لَيْتَنِي / yā laytanī” and the English equivalent “Would that” reflect the grief of the disbeliever on The Day of Judgement. For example:

ST: وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nābaʕ, verse 40].

Trs: wā yaqūlu al-kāfiru **yā laytanī** kuntu turābān.

ST: وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nāba°, verse 40].

Trs: wā yaqūlu al-kāfiru **yā laytanī** kuntu turābān.

TT: and the Unbeliever will say, Woe unto me! **Would that** I were (mere) dust! (Ali, 2006, p. 1590).

### 2.2.7.2 Lamentation (al-nudba)

The lamented is the person/thing denoting what is grieved over or from because of its loss, which may be real or tropical (Ḥasan, 1983, pp. 67-68). The speaker uses lamentation to convey his/her feelings of sorrow, pain, grief, and sign. Arab traditional grammarians identified two vocative particles for recognizing lamentation “وَا / wā” and “يَا / yā”. They said that real lamentation is realized when the speaker laments a person.

For instance, if someone says: “وَأُمَاهُ / wā ummahu/ Ah my mother!”. The speaker utters such expression when(s) he loses her /his mother. He /she grieves over her. Converse, tropical lamentation is realized when the speaker laments about something abstract. For example, “وَأَظْهَرَاهُ / wā zahrāhu /Ah my back!”. The speaker conveys his suffering from a backache (al-Harīmī, 2005, pp. 766-767).

#### 2.2.7.2.1 Forms of Lamentation

Arab grammarians devoted their efforts to distinguish three forms of lamentation:

a) The particle of lamentation is followed by the lamented noun suffixed by “alīf” and “ha° alsakit”. For example, “وَأَرَأْسَاهُ / wā ra°isahū/Ah my head” (Makram, 1992, p. 235). The particle of lamentation “وَا” is followed by the lamented noun “رَأْس”. The noun “رَأْس” ends with “alīf” and “ha° alsakit” (ه).

b) The particle of lamentation is followed by the lamented noun annexed by “alīf” only. For example, Ġarir’s elegy over the Caliph Omar bin ‘abdel ‘Aziz.

ST: حُمِلَتْ أُمْرًا عَظِيمًا فَاصْطَبَرْتُ لَهُ وَقُفْتُ فِيهِ بِأَمْرِ اللَّهِ يَا عُمَرَا (al -Andalusī, 2001, p. 271).

Trs: Ḥumilta ʿamran ʿzīman faṣṭabarṭa lahu wā qimta fihī biʾamri Allahi yā ʿUmarā.

TT: You were shouldered the heavy responsibility which you patiently endured and took on as Allah ordered, **O Omar!** (My translation).

The lamented noun “عُمَرَ / Omar” is prefixed by the particle of lamentation “يَا / yā / O”.

It ends with the “alīf / ا / a”.

c) The particle of lamentation is followed by the lamented noun only. For example,

ST: **وَ أَمِيرَ الشُّعَرَاءِ** (ʿIyd, 2005, p. 406).

Trs: **wā ʿamīra al-šūʿarāʾ**.

TT: **Alas for the commander of poets!**

The vocative sentence is made of the particle of lamentation “وَ / wā / Alas” and the lamented noun phrase “أَمِيرَ الشُّعَرَاءِ / ʿamīra al-šūʿarāʾ/ the commander of poets”.

### 2.2.7.3 Exclamation (al-taʿajub)

Exclamation in Arabic is a broad semantic concept used to express different feelings of a speaker towards the stimulus (al-Sanjarī, 2002, p. 29). Arab traditional grammarians made a distinction between two main forms of exclamation: regular (قياسية) and irregular (سماعية). Vocative is considered as an irregular form. It is used as a means to convey strong feelings of the speaker as a reaction to stimuli (al-Samirāʾī, 2003, vol.4, pp. 249-253). They state that both exclamation and call for help share in their form but differ in their meaning. They point out that the exclamatory vocation is identified by using the vocative particle “يَا / yā” followed by the noun denoting what it is wondered at. The wondered noun is governed by the genitive case prefixed by “لِ / lam” with “fetḥa” named “lam of wonder” (Barakāt, 2007, pp. 9-10). In the following poetic verse the poet ʿImrū al-Qays, one of the pre-Islamic era, admires the length of night. He conveys that by using the construction “يَا لَكَ مِنْ لَيْلٍ / ya laka min laylin”.

ST: **يَا لَكَ مِنْ لَيْلٍ كَأَنَّ نُجُومَهُ** **بِكُلِّ مُعَارٍ الْفَتْلِ شَدَّتْ بِبَذْبُلٍ** (al-Maṣṭawī, 2004, p.50)

Trs: **Faya laka min laylin** k'anna nūjūmahū bikuli mughri al-fatli shudat bi yaḍbuli.

TT: **O! you deep night!** It is as though its stars were firmly tied to yaḍbul (My translation).

The poet, as it is noted, makes use of metaphoric expression when he describes the stars of the night as fastened to a mountain “yaḍbul” which is located in their land.

Occasionally, the preposition “ل / lam” with “fetha” replaces by the final “إ / alīf” as in “يا ويلتا / yā waylatā /O woe unto me”. This form has the characteristic prolonged sound to produce admiration. If someone says “يا ويلتا”, the final “alīf” is prolonged to reflect the extent of the woe is (al-Samirāī, 2003, vol.4, p. 250).

al-Samirāī (2003) confirms that the final “alīf” in exclamative vocation mirrors the strong deep emotions of the speaker. He adds that Arabs use certain expressions such as “يا روحي / yā rūḥī / O my soul”, “يا عيوني / yā ʿunī / O my eyes” to express their admiration.

#### 2.2.7.4 Call for Help (al-istigāṭa)

The meaning of call for help is to ask for aid from the addressee. It is always articulated by a person in a critical or difficult situation to a person who has the ability to save the person who asked for the aid (al-Samirāī, 2003, vol.4, p. 287). The word “al-istigāṭa” can be found in the Glorious Qur`an as in:

ST: فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

Trs: **fāstaḡāṭahu** ʿal-laḏī min šīʿatihi ʿala ʿal-laḏī min ʿdūwihi [al-Qaṣaṣ, verse 15].

TT: Now the man of his own religion **appealed to** him against his foe, and Moses struck him with his fist and made an end of him (Ali, 2006, p.964).

Clearly, three main components are seen in this verse. The first component represents the person who asked for help i.e. the man of Musa's own religion. The second

component represents the person from whom the aid is asked i.e. Musa (PBUH). The third component represents the action of calling for help viz فَاسْتَعَاثَهُ .

Arab grammarians studied the structure of call for help and noticed that it consists of

1. The vocative particle (yā).
2. The person invoked to help named “al-mustaḡaṭ” or the person called to aid “al-mustaḡaṭ bihi” preceded by the preposition “لِ / lam” which takes the vowel of “fetha”.
3. The person against whom aid is required “al-mustaḡaṭ lahu” or “al-mustaḡaṭ min aḡlihi” preceded by the preposition “لِ / lam” which takes the vowel of “kasra”. For example,

ST: يَا اللَّهُ لِلْمُسْلِمِينَ (al-Samirāʿī, 2003, p. 287).

Trs: yā la-lalahi li-lmuslimiyna

TT: O Allah for Muslims!

In this utterance, three components are observed. The first component is the vocative particle “yā / يَا”. The second, Almighty Allah from whom the aid is asked prefixed by the preposition “لِ / lam” with “fetha”. The third is “لِلْمُسْلِمِينَ / li-lmuslimiyna” for whom the help is required prefixed by the “lam/ li” with “kasra”.

#### 2.2.7.4.1 Forms of Call for Help

The structure of call for help is distinguished by the following forms:

- a) If there is more than one person invoked to help ( i.e. al-mustaḡaṭ) , the vocative particle prefixes both, the preposition “لِ / lam” with “fetha” will be attached to each one as in:

ST: يَا لِقَوْمِي وَيَا لَأَمْثَالِ قَوْمِي (ʿIyḍ, 2005, p. 403).

Trs: yā lā-qawmī wā yā lā-ʾamṭala qawmī.

TT: O my people and O you who are like my people (My translation).



The vocative particle “يا /yā” , as it is observed has come before two different persons invoked to help “لَقَوْمِي /la-qawm/ O my people” and “لَا مِثَالٌ / la- lā-<sup>ʿ</sup>amṭala qawmī / O you who are like”. Both vocative nouns are preceded by “lam al-<sup>ʿ</sup>istiḡaṭa” and connected by the conjunction “و / wā /and”.

**b)** If there is more than one person invoked to help (i.e. al-mustaḡaṭ) and the vocative particle “يا / yā” is prefixed to the first noun, the preposition “لِ / lam” with “fetha” will appear only with the first noun. While, “لِ / lam” with “kasra” will appear with the second noun as in:

ST: يَا زَيْدٌ وَلِعَمْرٍو (Wright, 1996, vol.3, p.152).

Trs: yā la-Zaidn wa li-<sup>ʿ</sup>Amrn.

TT: O Zaid and <sup>ʿ</sup>Amr!.

In this example, we have two vocative nouns “لَزَيْدٍ / lā-Zaydin” and “لِعَمْرٍو / li-<sup>ʿ</sup>Amrn” the vocative particle “يا /yā” and “لِ / lam” with “fetha” have come only before the first vocative noun “لَزَيْدٍ / la-Zaidn”.

**c)** On some occasions, the final “alīf / hamza” is suffixed to the person invoked to help (i.e. al-mustaḡaṭ) to replace the preposition “لِ / lam” with “fetha”. For example,

ST: يَا يَزِيدًا لَامِلٌ نَيْلٌ عِزٍّ (Iyd, 2005, p. 403).

Trs: yā Yāziydan lā-āmiln nayla <sup>ʿ</sup>izzin.

TT: **O Yazid!** Help the one who hopes for acquisition of honour (Wright, 1996, vol.1, p.182).

The vocative noun “يَا يَزِيدًا / O Yazid!” in this sentence ends with “alīf / hamza” instead of “لِ / lam” with “fetha”.

**d)** The structure of call for help can be distinguished if the person invoked to help (i.e. al-mustaḡaṭ) is prefixed by the vocative particle “يا / yā” only.

ST: يَا زَيْدُ لِعَمْرٍو (Barakāt, 2007, p. 404).

Trs: yā Zaydu li-‘Amri.

TT: O Zaid help Amr!.

The vocative particle “ يَا /yā” has come before the vocative noun “ زَيْدُ / Zaydu” only.

f) If the person against whom aid is required (i.e. al-mustaḡaṭ lahu) is prefixed by the vocative particle “ يَا /yā”, the preposition “ لِ / lam” with “kasra” will annex it as in:

ST: يَا لَزَيْدٍ لِعَمْرٍو (Wight, 1996, vol.3, p152).

Trs: yā lā-Zaydn wā li-‘Amrn.

TT: O Zaid help ‘Amr!.

The “ لِ / lam” with “kasra” is prefixed to the person against whom the aid is required “ لِعَمْرٍو / li-‘Amrn / Amr!” while, the vocative particle “ يَا /yā” and “ لِ / lam” with “fetha” prefixes the vocative noun “ لَزَيْدٍ / la-Zaydn/ O Zaid”.

Referring back to the Glorious Qur`an we find that the vocative verses of call for help have deviated from the standard structure of the call for help. This applies to the following vocative verse:

ST: يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zuḥruf, verse 77].

Trs: Yā Māliku li yaqḍī ‘alaynā rabbuka.

TT: O Mālik! Would that thy Lord make an end to us ! (Ali, 2006, p. 1279).

If the researcher takes the opinion of Ḥasan (1983, p. 62) that “every vocative noun is suitable to be used for call for help into our consideration he could say that this vocative verse is a call for help. On this ground, the lexical item “Mālik” is the person invoked to help preceded by the vocative particle “ يَا /yā” while, the “disbelievers” are the persons against whom the aid is required. The rest of sentence “ لِيَقْضِ عَلَيْنَا رَبُّكَ” takes places in creating the rhetorical meaning of call for help. In addition, Aziz (1997, pp. 261-261) clarifies two types of context: linguistic and situational. A Qur`anic text may depend to

a certain extent on the context of situation for its interpretation. Situational context is an inevitable matter to clarify the meaning of the Qur`an.

The exegesis and reasons of revelation cooperate together to facilitate interpretation of the meaning of the Qur`an. By virtue of this good argumentation, we can say with confidence that this verse has the meaning of call for help.

On the other part, agreement is noticed between call for help and directive speech acts. The intention of a speaker is a very important factor in both. In call for help, the speaker requests the aid from the helper. Analogically, directives get the hearer to do something e.g. request, demand, order etc. Consequently, call for help is part of directives. Furthermore, Arab scholars and linguists differentiate between call for help and supplication. Call for help is used to ask aid from Allah or from others only in a critical and difficult situation. In contrast, supplication is used to ask or beg for something from Allah earnestly or humbly. It is used in a critical and non- critical situation. From this intuitive view, we can say that call for help is part of supplication but the reverse is impossible.

#### **2.2.7.5 Particularization (al-`iḥtiṣāṣ)**

Arab traditional grammarians assign specific criteria to particularization. Initially, they studied the particularization of the pronoun in isolation of vocative. The structure of a particularization sentence usually contains the first person singular / plural followed by a noun to which the pronoun refers. In a sense, the noun should follow the pronoun without any intervening (al-Andalusī, 2001, pp. 291-296). Particularization shows that the accusative is the noun which the pronoun represents and to which the statement made refers. Particularization is usually explained by an omitted verb “أَخْصُ / aḥṣu/ I specify” and “أَعْنِي / a`nī” I mean” (al-Ġayyilanī, 2005,p.443). The purpose behind using particularization is to limit the action to the speaker (s). Arab grammarians state three main purposes for particularization:

- Accusative of /upon praise (for glorification).
- Accusative of blame and reproach.
- Accusative of pity (ʿIyd, 2005, pp. 334). For instance,

ST: نَحْنُ الْجَامِعِيُّونَ نَصْنَعُ حَضَارَةَ الشَّعْبِ (ʿIyd, 2005, pp. 335).

Trs: **Naḥnu al-ğamiʿiyyin** nāṣnaʿu ḥaḍarātā al-šaʿbi.

TT: **We academics** create the civilization of people.

The particularization in the above sentence is made of the first person plural pronoun “naḥnu / we” with an omitted verb “ I particularize” and “ الجامعيين / al- al-ğamiʿiyyin / academics” is an accusative noun of glorification.

On the other side, particularization has been a controversial issue among grammarians, linguists and rhetoricians. Some have the opinion that particularization is similar to vocation without vocative particle “ يا /yā”. Others do not think that. They differentiate between particularization and vocation in the following points:

1. The particularized noun does not take place initially.
2. The particularized noun is not introduced by the vocative particle.
3. The particularized noun is introduced by the first person singular or plural pronoun.
4. The particularized noun is not identified as demonstrative, relative or indefinite noun.
5. The particularization sentence is declarative whilst the vocative sentence is non-declarative.
6. Both particularization and vocative have a limited indication. The former is confined to the speaker and addressee. The latter is confined to the addressee (Ḥasan, 1983, pp. 93-94).

It can be said that vocative via particularization is identified by the first person pronoun (singular / plural) or by the second person pronoun “you” annexed by the vocative particularized noun. The vocative particle which prefixes the particularized noun is

either implicit or explicit. Thus, the vocative may be considered as particularization and not vice versa. For instance,

ST: إِنَّا مَعْشَرَ الْعَرَبِ نَفْعَلُ كَذَا وَكَذَا (Sibawayh, 1999, p. 240).

Trs: ʾinna māʿšar al-ʿarab nafʿalu kaḏa wā kaḏa.

TT: **We (I specify) , (O) Arab people, do so and so** (My translation).

The speaker in this sentence is proud of his Arab people; therefore, he particularizes them by using the first person plural pronoun “إِنَّا / ʾinna / we”. The expression “مَعْشَرَ الْعَرَبِ / māʿšar al-ʿarab / Arab people” is the vocative particularized expression with an implicit vocative particle “يَا / yā”.

#### 2.2.7.6 Reprimand (al-ṭawbīḥ)

Reprimand is used to rebuke or scold someone for an unacceptable action. al-Zawbaʿī (1997, p. 359) states that its meaning can be derived by means of the interrogative form which goes beyond its original meaning and gives the meaning of reprimand disaffirmative as in:

ST: أَتَعْصِي رَبَّكَ؟

Trs: ʾa taʿṣī rabbaka?.

TT: **Do you disobey your God?**

The speaker in the above example reproaches the hearer at the moment of the speaking for doing an action of disobey via particle of question “أ / ʾa / Do”. The verb “تَعْصِي / taʿṣī / disobey” reflects the meaning of the reprimand in which the speaker does not accept the action of the doer.

Reprimanding is also fulfilled by negation. It refers to an action which occurs or does not occur at the moment of speaking (al-Zawbaʿī, 1997, p. 351). The poet al-duʿalī in this poetic verse reproaches a person who behaves against what he says via negative form:

ST: لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ (al-Sukarī, 1998, p.404)

Trs: *lā tanha ‘an ḥuluqin wā tat’atī miṭlahu ‘ārun ‘layka ida fa’lta ‘azumu.*

TT: **Do not behave against what you say      What a shame on you if you do that!**

(My translation).

The reprimand meaning is realized by the prohibitive particle “لَا / lā/ do not”, the imperative verb “تَنْهَ / tanha/ behave”, “وَتَأْتِي مِثْلَهُ/ wā tat’atī miṭlahu / against what you say” , and “عَارٌ عَلَيْكَ / ‘ārun ‘layka / what a shame on you”. All the above items participate in creating the reprimand meaning.

Moreover, the vocative may use another means to convey the reprimand meaning to a person who has done an unacceptable action or has not done an important action. This colour of meaning can be noted clearly in the Glorious Qur`an where the natural and real attributes are made use of since it is more effective than direct reprimand. For instance,

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ [al- Şaf, verse 2].

Trs: *Yā ayyuha ‘alladīna ‘āmanū limā taqulūna mā lā taf‘alūna.*

TT: **O ye who believe! Why say ye that which ye do not?** (Ali, 2006,1460).

Note that Almighty Allah has used a good description “يَا أَيُّهَا الَّذِينَ آمَنُوا” / *yā ayyuha ‘alladīna* / O ye who believe!” to convey the reprimand meaning to be more effective.

The ST *لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ* / *limā taqulūna mā lā taf‘alūna* / Why say ye that which ye do not? is an interrogative sentence that has the meaning of reprimand.

#### **2.2.7.7 Encouragement (al-‘Ighrā’)**

It is used to urge/ stimulate an individual to do/ adhere to something good (Ḥasan, 1983, p. 105). The speaker in this case only mentions the object to be adhered to. The word is either repeated or not as he pleases.

### 2.2.7.7.1 Forms of Encouragement

Grammarians have distinguished two forms of encouragement:

a) Repeat the object noun. For example,

ST: أَخَاكَ أَخَاكَ (al-Maydanī, 2007, p. 240).

Trs: aḥaka aḥaka.

TT: Brother! Brother! It means seize your brother.

b) Combine two words by the conjunction particle “ و / wā /and”. For example,

ST: الصدق والوفاء (Barakāt, 2007, p. 112).

Trs: Al ṣidqa wā al wāfāʾ.

TT: Be honest and faithful (literally: adhere to honesty and faithfulness).

It is noted that Arab grammarians have estimated implicit verbs such as “cleave to”, “seize” and “capture” in the sentence of encouragement. This is because of encouragement construction is free of any verb.

Percontra, al-Samirrāʾī (2003, vol.4, p. 97) argues the question of the omitted verb in encouragement. He says that the implicit verb in an encouragement is an imperative one. He affirms that the imperative verb can be used explicitly in encouragement. He cited the following verse in which encouragement is used explicitly in the Glorious Qurʾan.

ST: قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ [āl-Imrān, verse 32].

Trs: qul ʾaṭyʿū Allaha wa al-rasūla.

TT: Say: **Obey** God and His Apostle. (Ali, 2006, p. 135).

He also states that the imperative verb “ أَطِيعُوا / ʾaṭyʿū ” in this verse is used to urge believers to obey Allah and his messenger. He adds if the verb of encouragement is omitted, the verse would be “Allah and his messenger”.

The imperative verb sometimes is recognized by using masdar or the absolute object to take place the position of the imperative verb as in:

ST: صَبِرًا جَمِيلًا (al-Samirāʿī, 2003, vol.4, p 97).

Trs: şabran **ğamīlan**.

TT: a beautiful **patience**.

The presupposed meaning of the above sentence is “ اصْبِرْ صَبْرًا جَمِيلًا / Işbir şbran ğamīlan / hold a beautiful patience”.

The imperative verb may deviate from its original to other new secondary meanings taking the context into consideration (al-Zawbaʿī, 1997, pp. 346-354). At the same time, it is noted that the implicit verb in the encouragement sentence is an imperative one. Upon this assumption, we deduce that encouragement is one of the rhetorical purposes of the imperative verb.

Encouragement is also used by the poets to call and urge the addressee. The Egyptian poet, for example in this line, urges his country to live free from occupation.

ST: وعيشي طليقةً يا بلادي يا بلادي اليوم فاستقبلي النور (ʿAtīq, 1992, p.114)

Trs: Yā biladī al-yawmā fāstaqbilī al-nūra wā ʿišī ṭalīqatan yā biladī.

TT: **Welcome today, O my country, the light of freedom And live, O my country, free and independent** ( My translation).

In the above example, the poet calls his country “ يا بلادي / yā biladī / O my country” by the vocative particle “ يا / yā / O”. The lexical word “ فاستقبلي / fāstaqbilī / Welcome today” and “ عيشي / ʿišī / live” are verbs of encouragement. They are imperative explicit verbs and imply the meaning of urging his country to be free from any occupation.

Vocative by encouragement is also used imaginatively by Arab poets to urge the addressee to do something as in this verse from the Arab poet ʿUrwa ibnu al-wārd:

ST: وقلتُ لها يا أمّ البيضاء فتيةً طعّمُهُم مِنَ الْقُدُورِ الْمُعْجَلِ (Muhammad, 1998, p.92)



Trs: Wā qutlu laha yā Umma al- byḍāʾ fityatun      ṭaʿamuhum mina al-quḍūrī al-muʿaḡali

TT: To **Umul Byḍāʾ** I said: **Make haste, O white cooking pots, For the starving boys around you are so impatiently waiting for food**

The poet makes use of metaphor in his poem. He directs his speech to the addressee “يا أم البيضاء / yā Umma al- byḍāʾ / O white cooking pots” by the vocative particle “يا / yā / O”. He describes the black pot of food by the white mother. The verb of encouragement “make haste” is implicit here in Arabic text.

### 2.2.7.8 Recollection ( al-taḍkīr)

Recollection recurs a great deal in the Glorious Qurʾan, particularly in Meccan verses, to remind both believers and non-believers alike of something. This kind of speech takes place with or without vocation through using imperative acts. The Qurʾan makes use of imperative acts like “remember” and “fear” etc to express this type. For instance, in the coming verse, Almighty Allah reminds people of the Holy Book of his grace when HE saved them from Pharaoh and his soldiers. This recollection is carried out by calling them “يَا بَنِي إِسْرَائِيلَ / Yā banī Isrāʾīla / O Children of Israel!” by the vocative particle “يا / yā”. The verb “اذْكُرُوا / udhkurū / call to mind” is the central verb through which the action of reminding is achieved.

ST: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ [al-Baqarah ,verse 40].

Trs: Yā banī Isrāʾīla udhkurū niʿmatiya ʿallati anʿamtu ʿalaykum.

TT: **O Children of Israel! call to mind the (special) favour which I bestowed upon you.** (Ali, 2006, p. 27).

In addition, part of the personality of an Arab poet is that when he sees something it reminds him of a thing/ person beloved to himself in the past and this is reflected via

poems. The following line is from the pre-Islamic era and was issued by the poet Ṭaʿabata Šarān one of the most famous wretches.

ST: **يَا عَيْدُ مَا لَكَ مِنْ شَوْقٍ وَإِرَاقٍ** ( Farahat, 1992) **وَمَرُّ طَيْفٍ عَلَى الْأَهْوَالِ طِرَاقٍ**

Trs: yā ʿIdū mā lakā min šawqin wā ʿibraqn Wā murra ṭayfin ʿala al-ʿahwali ṭiraqi

TT: **O Feast (ʿIydu) ! You arouse warm feelings of longing and good memories**  
**That often come to my mind, making me insomnia** (My translation).

In his poem, the poet is reminded of a specific event which occurred in the past. Some of his friends helped him to flee from his tribe because of wars that took place in his tribe. He performed that by calling “يَا عَيْدُ / yā ʿIdū / O Feast!” by the vocative particle “يَا / yā / O”. This reminder is associated with eagerness which leads to insomnia, restless and presence of shades whenever he is reminded of his tribe. This is clear in using the lexical items “يَا عَيْدُ / yā ʿIdū / O ʿIyd!”, “شَوْقٍ / šawqin”, “طَيْفٍ / ṭayfin” and “طِرَاقٍ / ṭiraqi” .

## 2.3 Vocative in English Language

### 2.3.1 Rhetoric in English

The word “rhetoric” belongs to Greek to refer to “the art of effective or persuasive speaking or writing especially the exploitation of figures of speech and other compositional techniques:” (Oxford, 2000, p.1408 ). That is, rhetoric is a good way to persuade the hearers. Rhetoric has been passed in several stages in which rhetoric acquired different concepts through Greek and Greece philosophers. In this section, the researcher attempts to review the opinions of the outstanding philosophers on rhetoric.

Traditionally, studying Greek rhetoric began around (467BC) in Greek city called Syracuse which is located in the Island of Sicily. The great well-known philosopher Aristotle in his famous book “The Art of Rhetoric” claims that the first two teachers of rhetoric ( called Sophists) were Corax and Tisias where a great need by the owner of

lands had appeared for their influential power to persuading others to get their rights (Kennedy, 1980). In the course of time, Aristotle's claim has been condemned by Cole (1991) and Schippa (1999, 2003) who contend that there is no proof for Aristotle's claim about Corax and Tisias that they were the first two teachers of rhetoric. They also confirm that usage the term "rhetoric" did not belong to that time.

One of the famous Greek Sophists is Gorgias (483-378BC); the student of both Corax and Tisias. He attempted only to teach rhetoric which is characterized with various stylistic features as figures of speech. In addition, he made a well contribution to the theory of rhetoric when he used the term "kairos" (William, 2009, pp56-57). The term "kairos" means "propriety" refers to readjustment of discourse towards such outer mutables audience, setting (time and place) and speech's opportunity (Gill and Whedbee, 1997, p. 159). Gorgias confirms that the speaker should have some fundamental elements in order to regulate his speech. These elements are inflow of thoughts, poise of language, and mutation of melody in order to provoke robust and coherent prose (Ibid).

Isocrates (436-338BC) is an Athenian rhetorician taught philosophy as a channel to grasp the sociopolitical matters. Isocrates' school was in first-hand with the Academy of Plato, established three years previously. Isocrates combined rhetoric and ethics to furnish an education with noble ethical leaders able to advice others (Williams, 2009, 75).

Plato (427-347BC) is an Athenian philosopher and a student of Socrates attempted to pursue his style of thinking. He has a good reputation, observed rhetoric in action. He realized the effect of rhetoric since it attempts to provoke the passions of people and result in changing their opinions. Plato wrote four dialogues related to the execution of his teacher Socrates. These dialogues are: Euthyphro, Apology, Crito, and Phaedo

which described Socrates as an innocent using some positive terms (Williams, 2009, p 32). Plato had made a minor contribution with rhetoric in spite of his dialogues since Platonic theory is not branch of Aristotelian theory of philosophy and represents a different way of conceptualizing the art , implies different goals , methods and strategies ( Kauffman, 1980 , p.217). Plato views rhetoric as an art that concerns with the persuasive discourse wherever it occurred. In other words, Plato attempted to remove rhetoric from its traditional concept to be a master art seeks to persuade society via using specific tool as language which entails poetic, myth, history, song, and oratory (Kauffman, 1980, p.108).

Aristotle (384-322BC) is a Plato`s student considered the main founder of rhetoric in Greek. He views rhetoric as a faculty of observing in any given case the available means of persuasion (Mackin, 1969, p.6). That is, rhetoric according to him is a means uncovers the ability of the rhetoricians to convince others in certain cases. Aristotle determined three master keys for persuading others. These keys represent the gist of his rhetorical theory which contains the following terms: 1) Logos means “the word” and is related with the logical thinking upon which the claim of speaker is based to ultimate the truth, 2) Ethos means “character” and connected with truthfulness of the speaker,3) pathos means “ passion suffered” and connected with using the emotion of the speaker to stimulate the feelings of the audience (Mackin,1969, p.17). These keys work rationally together to uphold a speech in order to invoke the audience.

According to Romans, Cicero (106-43BC) had an influential reputation among Romanians rhetoricians since he is an orator, politician, lawyer and philosopher. He developed rhetorical theory when he attempted to connect rhetoric with law and philosophy. He suggested six parts to speech

- 1) Introduction (the exordium).
- 2) Statement of facts (narratio).

- 3) To make the speech clear (partition).
- 4) Argumentation (confirmation).
- 5) Attack on the opponent's argument (reprehension) .
- 6) Peroration (conclusion) (Tempest, 2007, p.4).

In addition, Cicero made a good contribution to rhetoric when he suggested five “canon” of rhetoric as follows:1) Invention, 2) arrangement , 3) style , 4) memory , 5) delivery( Bahri, 1996, p 2).

Throughout the middle ages, early medieval rhetoric placed the power of words in the hands of all humanity. In this era, the rhetorical study is based upon three types of genre letter writing, preaching, poetry and prose (Randall, 2010, p.8)

During the 18<sup>th</sup> century rhetoric and logic became effective thought it was challenged by the new rhetoric. In this century, elements of rhetoric invention, audience and arrangement recovered and considered as elements of wiring process aim at communicating with audience (Hassse, 2007, p.8). In 19<sup>th</sup> century, rhetoric has been defined by George Campbell as art taken on by discourse to achieve its aims which entails: 1) institution, 2) information,3) entertainment,4) persuasion, and 5) movement to action (Corbett, 1982, pp.7- 8).

Mckee (1942 cited in Burke, 1969 ) divided rhetoric in the Middle Ages into two eras: 1) the first era rhetoric is treated as the science of speaking in civil matters, 2) the second era looked at rhetoric as a) as part of logic, b)an art of stating the truths, and C) an art of words (169-170).

Lunsford and Ede (1984) make distinctions between classical and modern rhetoric. They mentioned that logical proofs have taken the attention of classical philosophers while modern rhetoric focuses on the psychological proofs. The relationship between rhetor and audience in classical rhetoric is manipulative and is of one direction

communication since it focuses on the hearer. While the modern rhetoric is based on empathy, understanding and is of two directions of communication since it concerns with the relationship between rhetor and the hearer. The main target of the classical rhetoric is persuasive while the modern rhetoric is communication (pp.38-39)

### **2.3.2 Definition, Types and Function of Vocative**

Vocatives are nominal elements used to express positive attitudes of a speaker towards the addressee. These attitudes vary among persons since they depend on the degree of familiarity between the speaker and addressee. Vocatives are moveable entities which may appear in the initial, medial or final position of a sentence; they are usually preceded by a comma in written speech (Quirk and Greenbaum, 1973; CoBuild, 1995; Downing and Locke, 2002). Biber et al. (1999, P.140) define a vocative as a noun or noun phrase used directly to address one of the hearers. They point out that vocatives have three functions: a) getting the attention of someone, b) identifying the addressee, and c) sustaining and strengthening the social relationships between speaker and listener (Biber et al. 1999, p. 1112). This, in reality, is in line with the definition and function of vocatives in Arabic.

Vocatives are classified into two main parts: calls and address. Calls are usually used to gain the attention of the hearer addressed and to identify him from others. Meanwhile, address is used to express the attitude or the relationship between the speaker and hearer (Quirk et.al, p.773). In reality, this classification is based on the classification of Schegloff (1968) and Zwicky (1973). Zwicky (as cited in Davies, 1994, p .82) states that calls “are designed to catch the addressees’ attention”. Whilst, the addresses are used “to maintain or emphasize the contact between the speaker and addressee”. Another relevant point is that the function of vocatives which was the pivot of pragmatists’ concern.

Levinson (1983, pp. 70-71) also makes use of the same classification of vocatives, but he used the label of “summons” instead of “call”. He made his classification by virtue of the occurrence of vocatives in the utterances. He affirms that vocatives are grammatical units still under the investigation of pragmatists.

In a theoretical analysis of vocatives within the circle of perlocutionary acts, Kubo (n.d.) makes his distinction between two types of perlocutionary acts pertaining to vocatives and address: association and disassociation. His classification is based upon the classification of Brown and Levinson (1978) of vocatives into in / out group terms. He classified vocatives into:

1. Associative/ dissociative referential calling.
2. Associative/ dissociative referential addressing.
3. Associative / dissociative non- referential calling.
4. Associative / dissociative non- referential addressing (p.338).

Vocatives as mentioned earlier express the attitude of the speaker to or about the state of affairs. In a sense, they have an expressive content. This works with the formulation of Grice`s reflexive intention of perlocutionary and is amended by Searle (1969, p. 47): “the speaker (S) intends to produce an illocutionary effect (IE) in the hearer (H) by means of getting ( H) to recognize (S`s) intention to produce (IE)”.

In an up-to-date semantic function of vocatives, three semantic functions of vocatives are formulated in the “IPA hypothesis” by Schaden (2010, p. 182). In his hypothesis he simplifies that vocatives are used to:

- a. Identify the addressee.
- b. Activate the addressee.
- c. Predicate a property on the addressee.

### **2.3.3 Forms of Vocative**

All languages have made use of vocatives to call people by certain means. These means may vary from one language to other. They may be direct forms in some languages unlike others. Language which is deprived of these means may use other direct forms such as the title or the name of the person to call people. Nida (1964) states that vocative is shifted when the speech is converted from direct into indirect speech as in the following example:

“Peter said to Jesus: Teacher, it is well that we are here”.

This will be shifted if one translated it into indirect speech as in:

“Peter said to Jesus, his teacher: it is well that we are here”( p.233 ).

Quirk .et.al.(1985) listed various forms of vocatives used in English language as follows:

1. Names with (out) title: (Mr.) Peter.
2. Appellatives contain family relationship (father), respectful terms (My Lord), Status markers: His Excellency.
3. Occupation terms: Colonel.
4. Epithet whether noun phrase or Adjective phrase that contain favourable or non-favourable: my darling / you fool.
5. General nouns: lady.
6. Personal pronoun: you.
7. Nominal clauses: what is your name? (p. 773-774).

### **2.3.4 Interjections (Vocative particles)**

Interjections are vocative particles and emotive words which express the feelings of human beings in a strong way as a reaction towards stimuli (al-Sanjarī, 2002, p. 13). They have a logical and emotive meaning. A clash exists regarding interjections. Some linguists consider them to be outside of the syntactic relations of the English language.



Others consider them as part of speech. Some interjections are from the regular system of English even though they have phonological features. Interjections often occur initially and rarely finally ("Interjections and exclamatory words.," n.d.).

In the same vein, Quirk et.al. (1985) state that interjections express various feelings such as astonishment, sorrow, lamentation, surprise, woe and etc. They have no meaning when they stand alone. They get their meaning from the sentence preceding and following them (p. 851).

This fact is compatible with the status of Arabic vocative particles. Vocatives particles in Arabic are mere sounds when they stand alone. They acquire their meaning from the sentence in which they occur. Further, interjections occur in the Old and New Testament of the Bible. In the section on lamentation / The Deserted City / line twenty is a good example to explain this point:

See, O Lord, how distressed I am

My stomach churns,

My heart is wrung within me,

Because I have been very

Rebellious

In the street the sword bereaves;

In the house it's like death (Chapman, 1993, p. 933).

Equally important, Weigand (2004) points out that interjections are similar in their behaviour to non-verbal devices depending on the context in which they occur. He clarifies that a simile is considered as a good example since it has various interpretations depending on the context in which it occurs ( p. 101). It may express that the person is unsatisfactory about something or may express he is happy.

Ameka (2006) defines interjection at three levels: semantics, syntactic and pragmatics. Semantically, he states that interjections are “conventional linguistic signs” that communicate mental state, attitude, and reaction of the speaker towards certain situations. From the syntactic point of view, Ameka defines interjections as “lexical forms” having certain characteristics. These characteristics are: a) interjections are “non-elliptical utterances” b) interjections do not enter into other word classes c) interjections are not inflectional forms and mostly they are mono morphemic affixes. At the same time, Ameka presents a pragmatic definition for interjection. He states that interjections are context –dependent and can only be interpreted when they are found in the adequate situation (p.743).

### **2.3.5 Purposes of Vocative**

As it is mentioned in section (2.3.2), the main function of vocatives in English language is to catch the attention of the addressee, to convey the attention of the speaker towards the addressee and to identify the addressee among other people.

Vocatives have certain purposes when they stand alone. They are used to:

- 1) Summon.
- 2) Reproach: Do not be awful!.
- 3) Question (whether the addressee is present or not).
- 4) Remind one of a request or order: John, you must be here at 9 am.
- 5) Complain: Doctor, my head is aching (Quirk, et al., 1985, p. 851).

## **2.4 Religious Translation**

The translation of religious sacred books to other languages has long exercised many scholars. Over the course of time, the Bible and Qur`an have been seen as great opportunity for translation. Religious translation has a holy characteristic. Upon this concept Aziz & Lataiwish (2000, pp. 110-111) make a distinction between the Qur`an

and the Bible. They point out that the holiness of Qur`an confined to both message and word. In contrast, the holiness of Bible confines to a message only.

al-Malik (1995, p. 15) made a comparison between the translation of Qur`an and Bible. He states three major differences between them. These differences are:

- 1) A Muslim, wherever he is, is obliged to pray in the original.
- 2) The Arabic of the Qur`an, unlike other sacred books, is still a vital language in most of the Muslim world.
- 3) There is no standard translated version of the Glorious Qur`an.

The meaning of the religious text (Qur`an and Bible) cannot be easily determined since the textual material of the religious text has more than one interpretation. Such multiplicity normally results from the nature of the language employed in such texts, and the temporal factors as they belong to a relatively remote period of time (Ilyas, 1989, p. 89).

In accordance with this fundamental feature of religious translation, the Bible has been translated into many languages. In all these translated versions the message has been given more priority than the words. In other words, great attention has been paid to the meaning of the religious text of the Bible to produce a logical and understandable version (Nida, 1964).

Forum of Bible Agencies (2006, pp. 1-2) elucidates some important points about the translation of Bible. It directs translators to have a sufficient knowledge of the feelings and attitudes of the original language writer when they render the Bible into the target language. It also clarifies that the translators should be conscious of the original cultural and historical context of the Bible. They should keep these elements unchanged. It affirms that it is the duty of the translator to do all that enables readers to understand the original meaning of the Bible.

Moir (2009, p. 43) draws a distinction between the translatability of religious text like Bible and Qura`n. She states that Bible translation plays a crucial role in religious change as opposed to Qur`an translation. She justifies that the notion of belief and new ideas are still restrained and given less attention than in the Bible. The translators of Qur`an put an effort upon themselves because they feel a responsibility toward the Almighty when they embark on its translation. In addition, the linguistic nature puts the translators in a critical position when they drop the miraculous style from their translations (Younis, 2005, p. 37).

Al-Salem (2008) goes in line with the opinion of Younis. She says that religious text is not read for amusement but for guidance. She goes on saying that reading the Qur`an is not like reading an instruction manual but it is a sacred book whose purpose is to guide people to the true way (p. 78).

As mentioned earlier, the holiness of Qur`an gives priority to the message and words of the Qur`an. This principle guides Muslim scholars and translators to yield various views on the translation of Qur`an.

al-Nadawī (1996, p. 11) affirms that word-for-word translation is forbidden in Islamic instructions since it results in duplication of the Qur`an in the target language. In consequence, it goes against what the Almighty says when he challenges both human and jinns to come up with such a Qur`an.

ST: قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا [ al-Isrā°, verse 88].

Trs: qul lā`ini °iġtama`ti al-°insu wā al-ġinnu °alā °an ya`tū bimiṭli haḏā al-qurāni lā ya`tūna bimiṭlihi wā law kāna ba`ḏuhum liba`ḏin zahīran.

TT: Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support (Ali, 2006, p. 847 ).

Von Denffer (2003, p. 141) supports the opinion of al-Nadawī. He affirms that there is a unanimous agreement among Muslim scholars that it is impossible to convey the original Qur'an into another language by using word-by-word translation. He clarifies that words of two different languages do not convey the same shades of meaning of their equivalents, even if they could convey specific concepts. The original words will miss important dimensions when interpreted in the other language. This is due to the fact that there is no full match between words of two different languages.

Another view has been discussed from the interpretive viewpoint on translation of Qur'an. This view has gained the support of most Muslim scholars since it is concerned with the conveyance of meaning of Qur'an. This approach according to al-Nadawī (1996, p. 13) is labelled "the translation of the meaning of the Glorious Qur'an". By virtue of this approach, the translator will be able to transfer only one meaning of a set of meanings as inferred and analyzed by the commentators.

Over the course of time, a thematic view has appeared. It is studied by the Egyptian scholar Abdel Haleem (1999) who acknowledged that the seed of his work belongs to Fazlur Rhaman (1979). Haleem states that translation of the Glorious Qur'an from a thematic angle is a new study in English. This approach gives more concern to what the Qur'an says on any given topic. The Qur'an explains itself depending upon two main concepts: contextualization and interrelation (Companini, 2011, p. 83).

The Qur'anic text is a distinctive text. It cannot be listed under the classification made by Newmark (1988, p. 15) i.e. "informative", "expressive" or "vocative" (el-Zeiny, 2009, p. 36). In other words, the Qur'anic discourse is considered as a linguistic

panorama characterized by syntactic, semantic, phonetic, rhetorical, and cultural features that are distinct from other types of other Arabic prose (AbdelWali, 2007, p. 2).

Though many translations of Qur'an have been made by many translators, Muslims and Non –Muslims, unfortunately there is no outstanding translation. This is due to the fact that a translator often finds himself in the stream of two options. He is either to be loyal and conscious of the source text and find himself following literal translation or to be free from the domination of the source text and follow free translation. Bearing this in our mind, the main task of the translator is to convey the meaning of the source text to the target text, this leads him, consequently, to the dilemma of loss of accuracy in translation.

Abdul- Raof (2004, p. 106) affirms that accuracy and professionalism are fundamental factors in translation of the Qur'an since the translation of the Qur'an is not merely a replacement of the Arabic text by target text. In point of fact, no translation is done without loss in translation. This loss may occur at the level of phonetic, syntactic, and meaning etc.

Hatim and Mason (1990, pp. 30,169) affirm that a translation problem occurs when the semantic and grammatical systems are unmatched. With no doubt this leads to loss of meaning. Others attributed loss in translation to the inability to capture the context or the matrix of language and all translations of the Qur'an are just attempts to convey its meaning. Therefore, the translator should take into his consideration the intention, goal, target audience of the source language text as well as the created date of the source language text.

Mahmoud (2010, p. 117) views translation as the process of conveying the intercultural and pragma-stylistic meaning. By virtue of it the receiver will be able to understand the target language text. Much research has been done upon the translation of Qur'an into

another language at the linguistic, stylistic and rhetoric level. These studies are as follows:

al-Shabab (2003) argues the interrelationship between translation and culture of both SL (source language) and TL (target language) in the translation of Qur'an into French language. He demonstrates the main features of culture that function as independent factors in translation.

Abu- Hatab (2003) examines reference as one of cohesive devices in five suras of Qur'an. She attempts to trace the frequency of personal pronouns and demonstratives in these selected suras. The study concludes that plural masculine personal pronouns occur much more than the singular and feminine plural.

Abdul - Raof (2005) focuses on the pragmalinguistic forms in cross- cultural communication in Qur'an translation. In other words, he considers the cultural limitations and domestication criteria in translation of Qur'an. He adds that some features of culture are not represented by individual words, but also by linguistic and phonetic features.

Dakroury (2006) attempts to propose a philosophical approach of interpretation of Qur'an, depending upon some philosophical bases for Eastern and western interpreters. She proposes that the interpretation of Qur'an can be accepted by non-Muslim interpreters if they apply the proposed philosophical approach truly.

Word repetition is the concern of Ali (2006) where he attempts to provide a solution which maintains conveyance of word repetition smoothly and accurately into target language. He points out that word repetition possesses various rhetorical and emphatic purposes and the translator could be able to overcome such problems by using footnotes to pay the attention to the original actual meaning of word repetition.

The translation of time metaphors in Qur`anic text has been dealt with by Ewdeia (2007) in three English translations by Ali , Pickthall and Asad by using cognitive theory of Lakoff & Johnson(1980b) , Lakoff (1994), and Kövecses (2002,2006) taking into consideration the social –historical reasons behind realizing metaphors in English text. The results have shown that each translator has presented specific technique through translating Qur`anic time metaphors into English. Paraphrasing and self-interpretation was used by Asad, literal interpretation was used by Pickthall, while Ali tried to sustain the original interpretation with insertion of further words where necessary.

Translating errors of euphemism in the Glorious Qur`anic were subject of Mohammed (2007). His objectives were to explore the errors of translators and to what extent mistranslation of euphemisms affect the understanding of meaning of these expressions. He analysed English version of both Zidan and Pickthall and compared with each other in order to detect mistranslation of euphemisms expressions. The study lacks a framework and concludes that both translators were unaware of rendering euphemism expressions into English since they misunderstand the context which euphemism expressions occurred. Mohammed suggested that a suitable translation should convey comprehensible euphemism into target language.

al - Salem (2008) points out that literal translation is the best method for translating metonymies in the Glorious Qur'an. It preserves the direct and non direct meaning of the Qur`anic metonymies. She demonstrates that the linguistic differences often lead to indistinct translation which could be solved by using literal meaning since the literal meaning gives more accuracy to translation.

The translation of invisible and non-invisible meaning of the lexical items in Qur`anic text was under the investigation of Al-Kharabsheh & al-Azzam (2008). They attempt to



investigate “semantically invisible lexical items” by pursuing the difficulties that the translators might encounter through translating these elements into English. The researchers did not adopt any particular research methodology in their study and they concluded that invisible elements cause problems for translators.

Kadhim (2009) deals with translating irony of Qur`anic texts through analysing the two English renderings of Yusuf Ali and Pickthall. The researcher used speech act and conversational theories to analyse eight Qur`anic verses. The meaning of the ironical Qur`anic verses is communicated into English by using literal translation and paraphrase method.

Within the field of science, the Qur`an was the concern of Mustapha (2009) who discussed the dialogue system as a tool for visualization of the Qur`anic texts by using the computer which is available to human beings. She attempts to communicate the content of Qur`anic texts through a dialogue system in conversable order as opposed to the sequential order used in recitation. Her objectives are to explore probabilities for each verse “Aya” and collate duplications to be the best response in the system of dialogue and to present a comprehensive source for a dialogue system which is based on “Qur`anic visualization”. She concludes that Qur`anic text should be dealt with earnestly and the dialogue system is suitable for this task. As well, the long surah should be divided into verses to keep the meaning and the context.

Additional study has been done to present an automatic approach of generation ontology by using examples from the Qur`an. This work has been done by a group of researchers, Saad et.al. (2010) from different Malaysian Universities. They used a “traditional Information Extraction” to get the ontology instances by using a technological system that works to correct and form partial examples from various Qur`anic texts by taking some lexical words that are used in Qur`anic text.

al- Quran and al-Azzam(2010) investigated collocational usage in Qur`anic texts. The results have shown the linguistic problems occurred when the collocations differ in their components due to scientific, social and cultural changes.

The translation of Qur`anic discourse was studied by Jaber (2010) when she attempted to overcome the challenge of translating the genre of the Glorious Qur`an into English. She attempts to answer the research question whether the genre of Qur`an is translatable and how the Qur`anic text is rendered into target language. To answer her questions she chose several Qur`anic verses and compared them with their renderings by Yusuf Ali, Pickthall and Ahlu al-Bait Institution who belong to different cultures and languages. In reality, the researcher does not show the degree of variance in translating the selected Qur`anic verses. Further, she did not show the translatability of the Qur`anic genre into English. Instead, she summed up her research by appointing an authorized and authentic committee to approve all translations of Qur`an.

Hannouna (2010) investigates some concepts of recurrence (like emphatic, informative, warning, and aesthetic) in the Qur`anic text with two English renderings by Ali and Pickthall. The selected data were examined based on de Beaugrande and Dressler's model (1981). The results were compatible with the aim of the study and have shown that the translator attempted to maintain the main functions of recurrence of the Qur`anic texts in English.

Kadhim (2011) investigates the translation of metaphor in the Glorious Qur`an from two perspectives: stylistic and semantic. His aim is to discover the nature of the stylistic changes that might occur in translation of metaphor and to uncover whether these stylistic changes affect the metaphorical message, and to follow the translation methods that are used in translating metaphorical expressions in Qur`anic text. The study is based on comparative analysis using the stylistic approach of Vinay and Darbelnet (1995) and

Newmark`s methods on translation. The study concludes that literal and paraphrasing translation methods were used in translation of metaphorical expressions. In addition, the study has shown differences in the numbers and functions of devices at the textual realization level.

Al-Qinai (2011) examines the congregation and difference in the interpretation of the Glorious Qur`an pertaining to the recurrence of polysemy and lexical items. He attempts to evaluate the strategies utilized by several translators when they render the polysemous lexical items. The results revealed that some translations show less repetition since they focus on the function of recurrence making use of different lexical words and meanings, while other translations have full or partial of recurrences since they kept the same forms of the source text.

Abdulwahid and Ibraheem (2011) investigate the translation of “formal and functional meaning” in Qur`anic text. Their study aims at how various translators from different languages and cultures dealt with formal and functional meaning through translation into English. The researcher did not adopt any framework in their study. They concluded that the translation of some translators does not reflect their awareness of formal and functional meaning.

Dweik & Abu Shakra (2011) presented a linguistic study of the Glorious Qur`an, Hadith and Bible by investigating the problems of translating cultural collocations in these three sacred texts. The study is quantitative in which the researchers made use of a questionnaire distributed to M.A. students from different universities in Jordan. The study has shown that there are some errors committed by M.A. students when they attempt to render the cultural collocations in three sacred books into English due to the factor of unfamiliarity with some cultural collocations, and lack of bilingual and monolingual dictionaries that help them in comprehending such expressions.

Salman & Ali (2011) discuss the role of collocations in determining the homonymous meaning in the Glorious Qur`an. Though their study lacks a framework and methods to show how they analysed their data they conclude the possibility of getting rid of the homonymous meaning when the collocations clarify them in Qur`anic text. Moreover, the study has shown that the translators fail to provide the precise homonymous meaning because they depend on one dimension of homonymous meaning which is far from the original meaning in the Qur`anic text.

Khajehei and Shakarami (2012) analysed the linguistic approach of specific sura of Qur'an by analysing its textual relations which is regarded as a bridge between interpretation and linguistics. They attempt to prove that the process of cognition plays a role in presenting the meaning of the Qur'an. Therefore, they propose to divide the sura into passages to show locations of subject change and development within the sura. The results have revealed that their hypotheses were good tools in understanding the meaning of the sura. At the level of discourse analysis,

Alavi (2012) examines the implications of socio-political in surat al-Nisā<sup>3</sup> in order to develop the reformist discourse in the context of post- revolution in Iran. The researcher used two different translations from different languages. One translation was in English and other one in Persian. The study has shown that the reformist theologies of the religious text provide the formation of new public discourse.

## **2.5 Methods Used and their Function**

### **2.5.1 Methods of Translation**

Newmark (1988, p. 45) differentiates between various kinds of translation methods as follows:

1. Word –for- word translation: this translation is concerned with retaining the SL word order. The translated words are out of context and translated by their common meaning.

2. Literal translation: in this kind of translation the grammatical constructions of the SL are conveyed out of context to their equivalents in the TL.
3. Faithful translation: it is a kind of translation in which a translator tries to replicate the contextual meaning of the SL throughout the constraint of the TL grammatical structures.
4. Semantic translation: It is concerned with the aesthetic aspect of the SL.
5. Adaptation translation: It is used primarily with poetry and comic plays where the themes characters and plot are retained by the translation.
6. Free translation: it is concerned with the content (i.e. meaning) of the SL rather than the form of SL. Therefore, it is called intralingual translation.
7. Idiomatic translation: in this type of translation a translator attempts to reproduce the content of the SL with distorting the core of the message by using idioms not found in the SL.
8. Communicative translation: by using this method a translator tries to reproduce the exact contextual meaning of the SL.

The translator might use certain translational methods such as word-for-word, literal translation, or even free translation through the process of translation into English to make up a reasonable equivalence between the SL text and the TL text. Also, analysing the use of these methods through the process of translating vocative sentences in the Qur'an into English. By so doing, we can gain understanding of the extent of translator awareness of translation methods; how he rendered the vocative sentences and what kind of translation methods is often used in translating vocative sentences into English.

Translation methods of Newmark (1988) have been come into application through various works such as al-Moula (2003) who detects the loss of meaning and divergence of syntax in the translated novel "Hamlet" into Arabic by using translation methods for Newmark. To render Qur'anic texts al-Dabbag (2006) and al-Zeiny (2009) make use of

the diversity of translation methods to follow which kind of these methods has been used by the translator when translated a particular linguistic phenomenon from Qur`anic text into English.

### 2.5.2 X bar Theory

‘X’ theory is part of a linguistic theory. It has been discussed in generative grammar to characterize the syntactic features of natural languages. At first it was proposed by the American linguist Noam Chomsky (1970) then developed by Jackenoff in (1977). It is a theory of phrase structure that connects parts to a whole in a tree diagram representation. According to Haegeman (2006, pp. 74-75), this theory is based upon the concept of substitution. The heart of this concept is that a sentence is made of a string of constituents which can be replaced by a pronoun. Each constituent has a core element, termed head, which identifies the syntactic category of a sentence. That is, the head dominates its category, therefore, there are various categories such as NP, VP, PP, AP, AdvP and so on. Haegeman (2006, p. 158) considers the status of finite auxiliary as a head in (X). In such case, the auxiliary will treat the VP as a complement and the subject as a specifier as in the following diagram:

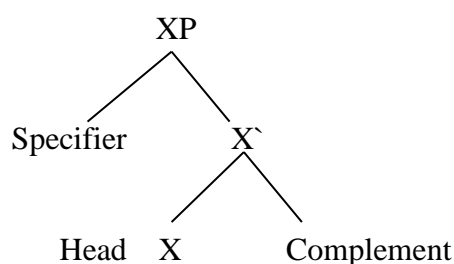


Diagram (1 ) ( Haegeman, p. 158)

On this ground, the possibility of merging tense of verb and verb phrase together is raised. While the auxiliary will be inflected for tense (Diagram 2)

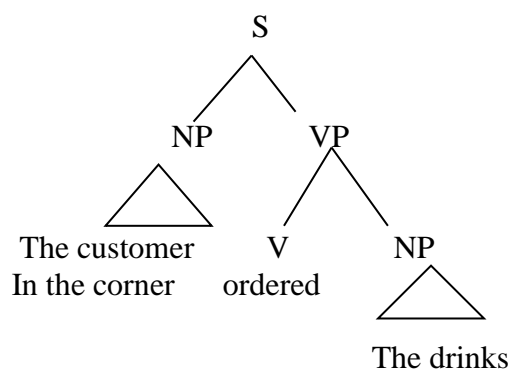


Diagram ( 2 ) (Haegeman, 2006, p. 161)

He also affirms that head position of IP will take either the inflected auxiliary or just the inflectional ending of the verb. Upon this, the structure for the sentence will be as follows:

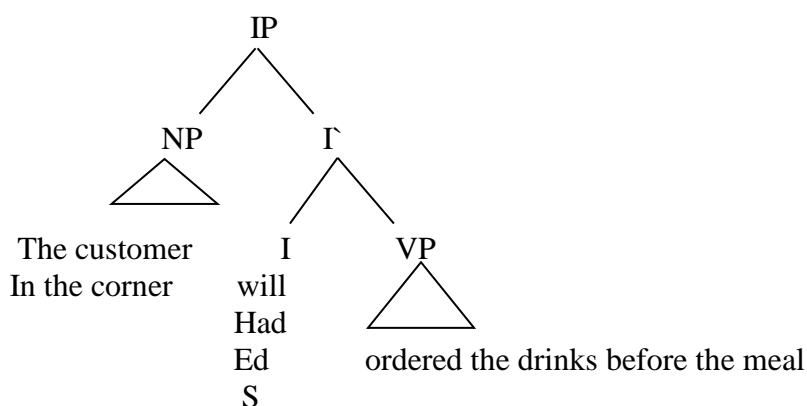


Diagram (3) (163-164)

According to the last diagram, the (I) is combined with VP to form  $\bar{I}$  which is called the intermediate projection. At the same time,  $\bar{I}$  is combined with the subject to form the IP (inflection projection), in other words a phrase headed by the inflection. Haegeman (ibid) comes to the conclusion that sentences are centred around I. In this case, I functions as a linker that combines VP with subject. The content of I qualifies the linking locating it in time or assigning some model value to the relation.

This theory is adopted in this study to examine the surface structure of the vocative sentences in Qur'an when translating into English since these structural changes in the English translation since the vocative sentences might be affected due to the differences

between the structure of the Arabic sentence and the structure of English sentence. X theory designates grammatical and syntactical shifts that occur in the translated English text. It also shows whether the grammatical and syntactical shifts are obligatory (that keeps the message sustainable) or optional (that might change the message).

In (1997) Radford and Culicover talked about the phrase structure in their books. They stated that any natural language has to be explained its grammar in an accurate way since this theory enables to get awareness of such concepts as the infinitive phrase and its semantic subject, topicalization, empty categories, complement, adjunct and specifier that have the same relation to the head.

Amer (2003) provides theoretical interpretation for the quantifiers from the syntactic point of view by suing X bar theory and case modules in order to show aspect of differences between two languages.

Al-Momani (2010) traces how the case-assignment in Arabic is analyzed under the theory of government from the traditional Arab grammarians. To investigate this case, the researcher takes on some theories related to government and binding by Chomsky (1981, 1982) in order to achieve the aim of his / her research that aims at if the views of traditional Arab grammarians go in line with the theory of government and binding. Though case-assignment in investigated under the umbrella of government binding but the theory explains partially case –assignment in Arabic language since Arabic sentence is more complicated than English.

Ayodeji (2011) investigates the verb phrase in Gunganchi language and its speakers by using certain methods for analysing data as X bar theory, binding and government theory to set solid bases for future works about this language. He states that X bar theory regulates and protrudes the outstanding constituent in the phrase and attempts to generalize the phrase structure of all natural languages (p.18 and 24).



### **2.5.3 Classification of Shift**

Equivalence is regarded as the central element in the process of translation which can be problematic in the case of failing to find it in the target language. Catford (1965) points out that shift is a kind of procedure used in the process of translation that implies a change at the level of grammar from source text to target text.

#### **2.5.3.1 Catford's Shifts**

Catford classified textual equivalence into following types:

##### **2.5.3.1.1 Level Shift**

It occurs when the lexical item at grammar level is replaced by equivalence at a lexical level. In other words, this shift occurs between lexis and grammar when the SL item is replaced by a TL translation equivalent as in:

ST: This text is intended for...

TT: Le présent manuel s'adresse à... (Catford, 1965, p. 73)

In the above example, the demonstrative "this" is a grammatical item in the ST replaced by an article+ a lexical adjective, "le present" in French language.

##### **2.5.3.1.2 Category Shifts**

Category shift is boundless and depends on what rank is appropriate. It might be normal or free translation. It contains structure, class, unit, and intra-system shifts.

###### **2.5.3.1.2.1 Structure Shift**

It occurs at all levels of a language. It occurs when the structure of the ST differs from that of TT.

###### **2.5.3.1.2.2 Class Shift**

It occurs when the item of the ST is rendered by an item of the TT from another grammatical class. For example, a noun of the ST is rendered into verb in the TT.

### **2.5.3.1.2.3 Intra-System Shift**

Shift in intra –system indicates those transpositions that take place within a system. For example, a singular of the ST is rendered with a plural in the TT.

### **2.5.3.1.2.4 Unit Shift (Rank Shift)**

It occurs when a unit in the ST is rendered with a different unit in the TT, for example, a word by a phrase or a phrase by a sentence.

It is worth mentioning that these grammatical changes in the textual equivalence are viewed as obligatory when investigating two unrelated languages such as Arabic and English since they belong to two different families. This in turn requires the translator to be aware of the convention of both source and target language to introduce an acceptable translation.

The reason for choosing classification of shift is to determine different types of syntactical and structural shifts in terms of Catford`s classification and to determine the rank at which these shifts occur in the Qur`anic vocative sentences through translation into English.

Translation shifts has been the method of Akbari (2012) where he tried to investigate the structural shifts of Catford in literary texts from English into Persian following their important role in compensating and clarifying the meaning of the source text in the target text. Structural shifts revealed a positive outcome of the efforts of the translator to achieve the adequate equivalence between the source language and target language.

Catford`s shifts discussed by Vossoughi and Pourebrahim (2010) who used this method to render English psychological texts into Farsi. They proved that this method help them to identify differences in the outcome Farsi text and also proved that structural shifts took place frequently other than types of shifts.

Through analysing discourse from Arabic into English Djamila (2010) states that Catford's shifts takes place the circle of a sentence or discourse since these shifts occur when formal correspondence is not exist between two the source language and the target language. She views that awareness of these shifts is important since they help translator to identify position of differences between the grammatical structure of the source language and target language (the same view in Salman (2010). Consequently, shifts affect the cohesion and the meaning of the target text.

Arfanti (n.d.) makes use of Catford's shifts to trace the equivalents and shifts of meaning out of the language used when she examined the translation of Cover stories from Indonesian into English since the main task of a translator is not only to comprehend the nature of the source language text but also to identify the nature of the translated outcome equivalence.

#### **2.5.4 Componential Analysis Theory (CA)**

This theory deals with the semantic analysis within the frame of generative grammar as proposed by at first Katz and Fodor (1963). It is concerned with decomposing meaning of a lexical item into its minimal components. Katz and Fodor (1963, p. 185) made a remarkable distinction between two types of components: semantic markers and distinguishers. The first component stands for the elements that are pertaining to a lexical item in a dictionary. They reflect the systematic relations that exist between the lexical item itself and the rest of the vocabulary of the language .While the second component stands for the idiosyncratic features pertaining to the meaning of the item. This theory presents a descriptive semantic analysis of lexical items which can be compared with other items and indicated by (+ /- ). In other words, this theory offers a full definition of a lexical item via splitting it into smaller components to differentiate it from other items. It identifies the meaning of a lexical item by supplying a grammatical

marker to move towards a semantic marker to end with a distinguisher feature as in the following table.

Table (1): CA of lexical item “Man & Woman”

Semantic features	Man	Woman
Male	+	-
Female	-	+
Human	+	+
Adult	+	+
Generation	1 <sup>st</sup>	1 <sup>st</sup>

The main reason for choosing Katz and Fodor’s theory is to know the complexity of the Arabic lexical words when translated into English since Arabic lexical words are rich with varieties of meaning. Thus, those differences in the Arabic words might give different meaning or connotation in English translation version.

From the translation standpoint, the researcher will be able to compare a lexical item in the source language (SL) with that in the target language (TL). It also diagnoses the positions of message change through the process of translation. In fact, giving further semantic features in the (TL) will lead to various translations methods that refer to the way of analysing the translated text in terms of Newmark’s methods (1981).

Componential analysis has been promulgated by researchers through its application to various studies. This theory has been discussed by Nida (1969), Newmark (1981, 1988), Bell (1991), Larson (1998) and others. Nida (1969, p.87) affirms that componential analysis (CA) has various significances:

- 1) It is limited to terms that have identical and contrastive features.
- 2) The distinctive features have other extra and connotative meanings that are ignored.
- 3) Componential analysis is always provides meanings more than in the original term.

- 4) Native speakers of a language are aware of the areas of meanings more than what define by Componential features.

Componential analysis in linguistics varies from that in translation. In translation, CA is used to compare between the source language lexical items and their counterpart in the target language. Newmark (1988) asserts that CA is a good and useful tool for a translator. It provides him further valuable contextual semantic features and leads him to more accuracy about his work (pp. 115-117).

Bell (1991) agrees Newmark, he looks at CA as a beneficial and helpful technique since it determines similarities and differences between source language and target language (P. 88).

Larson looks at lexical word as a “bundle” of meaning component and CA is a helpful technique used by a translator to compare between the lexical items of the source language with that of the target language which have similar meaning but in opaque way (p.59).

Componential analysis (CA) has taken the interest of Hannouna (2010) from the translation viewpoint. It is a good procedure that revealed the emotive meaning of various connotative political items when it is translated from one language to another.

Shivaei, R.& Dastjerdi, H. (2011) discuss the componential analysis to distinguish semantic features of museum objects in both Persian and English in order to demonstrate the precision and imprecision of English translations in Persian texts.

### **2.5.5 Context of Situation**

Language is a means of communication used to convey a message. In systemic functional linguistics, the context of situation governs the meaning of a sentence, text and discourse.

According to Halliday and Hassan (1985) context of situation (register) is argued in terms of three variables of language field, tenor and mode. Field indicates what is happening viz “ the subject matter”. It also indicates the nature of the social action being engaged in and the role of the language in that specific situation. In other words, field means what language is being used to talk about. It contains two main elements: topic and interactants. Tenor indicates who is participating in the situation, as well as the role, nature and status of the participants. It also refers to the kind of relationship among them whether this relationship is persistent or temporary since the relationship among the participants affects the formality of the language used. That is, the relationship among the participants varies according to a) status of the participants (equal or unequal), b) affective involvement (low or high since it differs among friends with that among members of family), and c) contact (frequent or occasional). While, mode indicates the role the language plays in the situation. What expectation do the participants have of the language in terms of what it will do for them in the situation? How the text is organized and structured in order to obtain the intention of the participants?. Mode refers to its function in the context including the channel (whether it is spoken, written or mixture of both) (1985, p. 12).

Halliday and Hassan (1985) point out that the meaning of the text is realized by three fundamental functions of the context of situation. These functions are represented by the ideational meaning, interpersonal meaning and textual meaning. Ideational meaning is part of meaning that deals with way external reality that is represented by the text. Interpersonal meaning is part of meaning and deals with the relationships among the speaker and the hearer. Textual meaning is part of meaning that deals with the thematic structure, cohesion, information structure (Bank,2002) .

The relationship between these functions and variables of register (field, tenor and mode) is interrelationship. Field is connected with ideational meaning. Tenor is

connected with interpersonal meaning and mode with textual meaning (Halliday 1987,p.143). From the translation viewpoint, the translator has to take these variables and functions into his consideration within the process of translation to highlight the differences in the context of situation in terms of field, tenor and mode between any two languages.

Since our study is Qur`anic data, the context of situation in the vocative sentences might change the overt and covert meaning through the process of translating the vocative sentences into English.

Context of situation presents similarities and differences of context of situation in terms of its variables in the translated English text. It also provides position of contextual shift that serves to sustain or change the rhetorical message of the vocative sentences in the target text.

Gully (1996, p. 7) states that context of situation is an animated element to interpret the message of advertisements. Zequan (2003) affirms that register is a good tool in the process of translation since it connects the variables of languages with the variables of social context. Consequently, usage of register results in detecting the real meaning of the source text in the target text. The context of situation is used to analyse the spoken discourse in sea communication since it is an immediate environment in which the text is functioning and discovers the main principles that governs the variation of language Wardani (2009).

Hu (2010) argues the context of situation within the process of translation. He states that theory of context of situation can be used to clarify many discordant notions in translation. The variables of context of situation have been changed through translation from source language into target language in order to rendezvous the expectations of the target readership (p.325).

Figueiredo (2010) detects the relationship between the context of situation (register), genre and the language of education to show if these concepts affect the language of teaching or learning since the variables of register (field, tenor and mode) stand for a helpful tool of the systemic functional linguistics.

## **2.6 Previous Studies on Vocative**

The current section will illuminate some works which tackle vocatives from various viewpoints:

Vocative forms in political television debates have been investigated by Jaworski & Galasinski (2000) in terms of Markedness theory. They proved that a range of vocative forms are used by politicians to obtain the legitimacy for their arguments. This study gives good evidence on secondary usage of vocative forms.

Battat (2004) published his thesis on “Markedness Theory as it relates to Word Order in Translation between English and Arabic” in which he describes in a sub-section the vocative forms in terms of this theory. The most crucial point made is that vocative forms are used for rhetorical meanings. He differentiates between four kinds of rhetorical meanings of vocatives used in Standard Arabic Languages. These meanings are: seduction, pain, specification and reproach.

Along with its syntactic structure, case system is examined in the frame of government binding (GB) for Noam Chomsky in both Standard Arabic Language and Standard English Language (Homeidi, 2003, p. 57). The study partially shed light on the vocative noun phrase as an accusative case. It deals with government binding in Arabic regardless of its counterparts in English. Further, no result is displayed on government binding in the conclusion.

Corver (2008) traces the internal syntax of the evaluative vocative expressions in German language in terms of the Danish linguist's theory “The Three Ranks” in 1977.



The key aspect of this investigation is that each part of evaluative vocative is removed from its syntactic position, and then each one is identified by the other. The results have shown that the uniformity in the syntax of evaluative vocative expression lies behind their various forms. Some authors have made investigations by simplified contrastive studies between two languages.

Mc Closkey (2004) investigated the structure of vocative nominal phrases in Irish language. A nominal phrase may be accompanied by a demonstrative prefix when the speaker directs his speech to the addressee.

Parrott (2010) presents several forms of vocative in a contrastive study between Russian language and its counterpart in Czech and Polish. In point of fact, the study is not based on a scientific principle. She did not mention the source of her data and how she analyzed it. She just reviews syntactic aspects of vocative forms in Russian, Czech and Polish language to determine idiosyncratic features between them. Furthermore, the relationship between vocatives and imperatives has been under the investigation of some researchers.

Zanuttini (2008) indicates this relation in part by using tree diagramme when she investigates imperatives. She points out that the vocative may occur in all kinds of sentences: declarative, interrogative, exclamation and imperative as well. She also indicates that imperatives contain vocative must correspond to the subject because the vocative refers to the addressee.

Phonologically, vocatives have gained the attention of authors who studied the phonological features of vocatives. In a contrastive study of nuclear patterns between English and Chilean Spanish undertaken by Vélize (2001), the vocatives studied gained a nuclear accent when they are at the end of a sentence. The study is built on the 400 words chosen from Chilean Spanish analysed in accordance with Gussenhoven's model.

It is worth noting that some studies have been published on vocatives pragmatically. These studies are conducted by various ways on different issues. Vocatives are preferred among lovers as a communicative language to express their intimate relation between them. This parallel relation is described in an article by Davis (1994) entitled “Names of Loves: Vocatives and Signatures in Valentine’s Day”.

Osenova & Simov (2002) presented a unified view of Bulgarian vocatives by simplified HPSG (Head Driven Phrase Structure Grammar) model. They presented the mechanism that interrelates the Bulgarian vocatives semantically and pragmatically. According to them, this interaction between the vocative as adjunct and the sentences proposed by them is intended to be generalized.

O’Keeffe (2006) argues the vocatives usage in media discourse. She states that vocative usage provides an index of relationships between the addresser and addressee and therefore they play a vital role in creating and maintaining “pseudo-intimacy or distance” within the orbit of media interaction. She also argues that in casual conversations, vocatives are used extremely among friends to reflect intimacy and solidarity (pp.101-103). The relationship between vocative phrases, exclamative expressions and discourse markers are well described by Hill (2007). Positive results have been revealed by using a combination of models to investigate this relationship between these three components.

The relationship between vocatives and power has been discussed by Dwyer (2007). She tried to present to the readership, through studying expressions of “Endearment in BDSM Erotica”, how the usage of vocatives reflects the relation of power among people. She attempts to apply the framework on politeness by Brown and Levinson (1987) and link that with Brown & Ford (1961 &1972) on power. She comes to the conclusion that vocatives in the selected data have a clear relationship with power.

Vocatives are also coupled with media discourse analysis by Dancy (2010) where she analyses the “British News interviews” data quantitatively and qualitatively to examine the usage of vocative forms in three main parameters: solidarity, power and politeness. Her analysis is based on using authentic approaches such as “corpus linguistics” and “CA conversation analysis”. In her final analysis, she states that the study shows a frequency by interviewees in using vocatives with other discourse markers. It also shows differences in usage of vocatives depending on gender, in TV and radio.

With respect to functionalism, Halliday and Mattiessen (2004, p.134) deal with the vocatives from the systemic functional linguistics. They clarify that the speaker, by making use of a vocative expression, will provoke the listener to participate. This will help to hold the attention of and to identify the hearer being addressed. They also expose that using vocatives uncovers the interpersonal relation and reflects the status and power of both speaker and hearer.

In a linguistic study of Jordanian proverbs, vocative forms have been examined in part by Jaradat (2007) to show the power and solidarity of these vocative proverbs. The study affirmed that vocative proverbs are descriptive words in the form of participles.

In the field of poetry, the meaning and function of vocatives in Shakespearean language is investigated by Busse (2006) since vocatives in Shakespearean language create social intervention, rhetorical aspect of verbal exchange, contextual nature, and the experiential world of England. The corpus has been selected from Shakespearean dramatic works. The author affirms that Shakespearean language is able to convey the message through its structure. In other words, investigating vocatives in Shakespearean language from the pragmatic, functional, literary, linguistic, historical, and social levels provides multiple dimensions of vocatives in Shakespearean language.

Within the translation perspective, the address forms (i.e. vocatives) have been investigated by Khani and Yousefi (2010) by comparing the address forms in both English and Persian taking into their consideration the suitable method that should be adopted in translating these forms. The researchers report that address forms are culturally bounded, therefore, they should not be translated literally. They assert that the ideology and personal features of the translator influence the translation of these forms.

## **2.7 Conclusion**

From the previous literature review, we come up with a conclusion that vocative in both Arabic and English is used for two major purposes: (main (real) and secondary (non-real)). The main purpose is to call the attention of the addressee towards the speaker. The secondary involves any purpose out of the main one. In this chapter, we presented an overview of various topics of research such as vocative in Arabic and English, translation of Qur'an and finally some related works that have been done on vocative in other disciplines of linguistics.

In the following chapter, we will highlight different theories and approaches that will be used in analysing rhetorical vocative sentences in the Glorious Qur'an in English

## **CHAPTER THREE**

### **THEORETICAL FRAMEWORK AND RESEACH METHODOLOGY**

#### **3.1 Introduction**

The researcher is expected to talk about the theoretical framework of investigation, as well as the methodology which consists primarily of description of the data collection, justification for choosing the data and research methodology.

#### **3.2 Corpus**

The data are collected from the Glorious Qur'an. They consist of forty vocative sentences covering all rhetorical purposes mentioned in the literature review. These data have been chosen, just for clarification, from different surahs (chapters) of the whole Qur'an supplied together with one English rendering. The English rendering that has been selected is that of a remarkable Indian translator, Ali, (2006) who is a non-Arab Muslim scholar, from a different culture and language. In addition to being a speaker of English and Arabic he has memorized the whole Qur'an by heart. Ali received his education in several universities in Europe. He also studied English literature and Qur'anic interpretations known as "tafsir". In addition, he focused his efforts on Qur'anic studies and then produced his English version "The Meaning of The Holy Qur'an: Text, translation and Commentary " in the 1920s. His translation is highly literary, and easy to follow with many footnotes and explanations where necessary. In fact, this translation expresses the translator's own understanding of the Qur'an, therefore it is not an outstanding version, equal to the original (i.e. the Qur'an).

This study is limited to vocative Qur'anic sentences with specific rhetorical purposes. These purposes studied by Arab rhetoricians in their works. Some of these purposes are handled by Arab grammarians and rhetoricians, others by Arab rhetoricians only.

Actually, each one of these rhetorical purposes reveals its aesthetic sense when it is used in the Glorious Qur'an. Therefore, the researcher opts to present these purposes together in this study since they are considered the outstanding ones available to those who are specialists in translation. Arab rhetoricians (al-Zawba'ī, 1997; Fūd 1998) classified rhetorical purposes of vocative sentences into the following types:

### 1. Grief

ST: يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [ al-Fūrqān,verse30]

Trs: yā rabbī 'inna qawmī ittaḥadū hādā al-qurāna mahğūran

TT: O my Lord, Truly my people took this Qur'an for just foolish nonsense (Ali, 2006, p. 896).

### 2. Lamentation

ST: يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf , verse84]

Trs: yā 'asāfā 'alā Yūsūfa

TT: How great is my grief for Joseph! (Ali, 2006, p. 574).

### 3. Exclamation

ST: يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا [ Yāsin,verse52]

Trs : yā waylanā man ba'atānā min marqadinā

TT: Ah! Woe unto us! Who hath raised us up from our beds of repose ? (Ali, 2006, p. 1128).

### 4. Call for help

ST: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ [ Faṭīr, verse37]

Trs: rabbanā 'aḥriğnā na'malu salīḥan ġayra 'alladī kunnā na'malu

TT: Our Lord! Bring us out: we shall work righteousness, not the ( deeds)we used to do ! (Ali, 2006, p. 1112)

### 5. Particularization

ST: عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd ,verse73]

Trs: ‘alaykum ‘ahla al-bayti

TT: on you, O ye people of the house? (Ali, 2006, p. 530).

## 6. Reprimand

ST: يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92]

Trs: yā Hāruūnu mā mana‘akā id ra‘aytahum ḡallū

TT: O Aaron! What kept thee back, when Thou sawest them going wrong (Ali, 2006, p. 783).

## 7. Encouragement

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Ma‘ida, verse 105].

Trs: yā ayyuhā ‘allaḡīna āmanū ‘alaykum ‘anfusakum

TT: O ye who believe! Guard your own souls (Ali, 2006, p. 281).

## 8. Recollection

ST: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ [ al-Baqarā, verse 40]

Trs: yā banī Isrāilā ūḡkūrū ni‘mātiyā ‘allatī ‘an‘āmtū ‘alaykūm.

TT: O Children of Israel! call to mind the (special) favour which I bestowed upon you. (Ali, 2006, p. 27).

### 3.2.1 Justification for Choosing the Data

Various rhetorical vocative sentences are considered due to certain reasons:

1. Vocative sentences with rhetorical purposes have not been studied by previous researchers from the translation perspective since these vocative sentences are related to the intentions of the speaker, which are hard to detect through writing.
2. The chosen data represent the most prominent types studied by Arab rhetoricians when they classify rhetorical vocative sentences, depending on the context, into various kinds such as: reprimand, recollection, grief, encouragement, call for help, lamentation, particularization, and exclamation.

3. A clear variance is observed in Qur'an in the usage of the rhetorical vocative sentences mentioned above in point (2) due to their contextual situation in which these vocative sentences have taken place. This variance is affected sometimes in the process of translation when the translator fails to capture the internal meaning of the vocative sentences.

4. The rhetorical vocative sentences represent a unique linguistic miracle narrated by the Qur'an. Each lexical item in the vocative sentence has sometimes more than one meaning. The acceptable meaning of this lexical item is determined when the intended meaning is captured. For example, the vocative sentence's message may involve imperative, exclamatory, negative or interrogative tools which have to be conveyed when translated into target language.

5. Rhetorical vocative sentences are characterized by a particular aesthetic value which is hardly preserved in the target language. For instance, the musical tone of the vocative particle “ يَا / yā ” , which is characterized with prolonged phonemic sound, loses its distinctive feature through translation into English. In addition, the psychological state of the speaker who utters the vocative sentences (especially those of human beings to Almighty Allah) is also lost through translation into target language.

6. Vocative sentences in the Qur'an are of two main types: the first type is real vocative sentences which aim to draw the attention of the hearer toward the speaker and the second type is non-real vocative sentences which contain different rhetorical purposes. Forty rhetorical vocative sentences are of the second type represent a small portion of the total number of vocative sentences in the Qur'an have been chosen to illustrate how they operate in the process of translation and to avoid repetition. The selection is based on their rhetorical purposes as suggested by Arab rhetoricians and their occurrence in Qur'an.



### **3.3 Research Methodology**

The following procedures dealing with vocative sentences and their rendering were carried out:

**a)** A comprehensive survey was made of the whole Qur'an to locate the vocative sentences. These sentences were then differentiated in terms of classification of Arab rhetoricians to identify the rhetorical vocative sentences that have been mentioned in literature review.

**b)** Newmark's (1981,1988) methods of translation were used to see how the translator (Ali ) translated the vocative sentences into English . These methods are literal translation, semantic translation, communicative translation, word-for word translation, adaptation translation, faithful translation, free translation and idiomatic translation. In addition, the researcher will analyse the data in terms of how the meaning transferred precisely into English to sustain the rhetorical message. In this respect of analysis, the researcher reviewed the definition of translation method then tabulated its main feature, and indicated them by using (+/-) as a particular technique. A comparison of the translated English text with the main features of the translation method is made to show the degree of compatibility between the translated English text and features of translation method. This process enabled the researcher to determine which kind of translation method is adopted by the translator Ali.

**c)** Analysis was made of the rhetorical vocative sentences in both Arabic and English versions using the X Bar theory for Haegeman (2006). This theory was applied as a linear hierarchal analysis to explain the constituents of both Arabic and English text. The researcher analysed the Arabic and English text into its minimalist constituents and made a comparison between two texts in order to detect the grammatical and syntactical shifts in the translated English text. Then, the researcher made use of classifications of Catford's shifts in order to designate types of shifts that occurred in the translated text.

After that, some narrative descriptions were given to these shifts. The researcher made use of “Iṛāb al-Qur`an al-Karīm wā bayanahū” for al-Darwish (1999) to analyse the Arabic text where necessary. The analysis showed diversity of shifts and its classifications. It also helped in revealing the effect of shifts in conveying the meaning into target language.

**d)** Rhetorical vocative sentences were also analyzed semantically within the orbit of componential analysis of Katz and Fodor (1963). With this respect, the vocative sentence in the English text was analysed into its smallest constituents within the circle of semantic features to determine any semantic shift that occurred in the English text and compare it with that of the Arabic vocative sentence. A narrative description was provided of semantic features and message changes to the translation of the rhetorical purposes in the target text. Authentic dictionaries such as Longman (2005), Oxford and others were used for the TL for clarifying and diagnosing the accurate meaning of the message where necessary. Then, determination or observation of the nature of message change in the TT was made using Newmark`s methods that refer to the way of analysing the Arabic and English translated texts are overtranslation, undertranslation as well as other procedures such as replacement translation, semi-accurate translation, and inaccurate translation. The researcher will make use of Newmark`s procedures and methods (1988) with componential analysis (CA) by Katz and Fodor (1963) is resulted in shedding light on new terms as inaccurate translation, semi-accurate translation and dual translation procedures.

**e)** Finally, use was made of Halliday and Hassan`s (1985) concepts on register to analyse the context of the Qur`anic vocative sentence when translated into English. The researcher discussed and analysed the Arabic and the translated English text within the variables of register field, tenor and mode separately. A narrative description was provided for each element of the register's elements (field, tenor and mode) for both

Arabic and English text to present the similarities and differences in both languages. An evaluation of the nature of contextual changes of the vocative sentence in the English text was also provided to see if the translator managed to sustain the vocative sentences' contextual meaning or not. Hence the researcher made use of remarkable interpreters such as al-Razī (2000) Ibn ʿAšūr(2000) and al-Ālūsī (2001) where necessary.

### **3.4 Conclusion**

This chapter is concerned with corpus and the reason behind choosing these data. In addition, this chapter describes the research methods that were used in the present study. Translation methods for Newmark will be discussed in the next chapter through an analysis of a bundle of English vocative sentences .

## **CHAPTER FOUR**

### **METHODS OF TRANSLATION**

#### **4.1 Introduction**

This chapter concentrates on investigating the methods used in translating the vocative sentences from Qur`an into English. In other words, it aims to reply to the research question “What are the methods that are used in translating vocative sentences in Qur`anic texts (ST) into English (TT)?”. In this chapter, the selected data will be analysed according to Newmark`s methods (1988) of translation like “semantic translation”, “communicative translation”, “literal translation”, “free translation”, “idiomatic translation”, “word-by-word translation”, “faithful translation”, and “adaptation translation” and how to detect the methods used. The category of translation method will be determined by comparing the translated text with the definite features of each translation method.

#### **4.2 Data Analysis**

In this chapter, the researcher selected twenty Qur`anic vocative sentences out of forty to show which translation method is used frequently overall. The selected data with their translation from the Indian translator, Ali (2006) covers all rhetorical purposes mentioned in the literature review. Within the limitation of this chapter, the researcher employs a method of creating comparable text as an approach adopted by the translator as “semantic translation”, “communicative translation”, “free translation”, and “literal translation”. That is to say, the researcher will review the definition of a translation method; tabulate its definite features then, comparing the translated English text with the definite features of translation method. Upon this comparison, the researcher will be able to determine which category of the translation method is used by the translator to convey the rhetorical message to the target readership.

In addition, the researcher opted for a specific technique in this analysis which will be clarified to the readership. The researcher tends to present the major features of each definition of the translation method supplied with symbols (+) for presence the feature and (-) in the absence of the feature.

#### 4.2.1 Semantic Translation Method

Data (1)

ST: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- ʾImrān, verse 36]

Trs: rabbī ʾinnī waḍaʿtūhā ūnṭā.

TT: **O, my Lord! Behold! I am delivered of a female child!** (Ali, 2006, p. 136).

Table (1) Semantic Translation Method of [āl- ʾImrān, verse 36]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual Meaning	Syntax constraints	Overtranslate
ST	رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ	+	NP-DP- VP- N	-
Trs	rabbī ʾinnī waḍaʿtūhā ūnṭā.	.....	.....	.....
TT	O, my Lord! Behold! I am delivered of a female child!	-	NP-V-VP- AP	+

In semantic translation, the translator attempted to recreate the precise contextual meaning of the source author throughout the semantic and syntactic constraints of the target language (Newmark, 1982, p. 22). On this ground, the researcher can extract the main features for this definition as [+ precise contextual meaning (i.e. rhetorical message), +/- syntax constraints, +overtranslate]. These features help in diagnosing the main features of the English text and matching them with the definition of semantic translation.

In data (1), even though the translator attempted to reproduce the same message of the Qur`anic vocative sentence the researcher notices that he failed to achieve that since there are some differences between the TT and ST through using semantic translation which is relevant to [- precise contextual meaning (rhetorical message)]. The main difference results from the using of the V “Behold” in English text to replace the DP (Determiner phrase) “إِنِّي / ʾinnī” in Arabic text which plays a crucial role in determining the rhetorical meaning of the Qur`anic vocative sentence which means “certainly”. Thus, the rhetorical meaning of this Qur`anic vocative sentence is changed from “grief” to “exclamatory” rhetorical meaning. Though the semantic translation method is applied to the data (1) above, the translation is inaccurate since the translator did not capture the internal meaning of the Qur`anic vocative sentence.

Data (2)

ST: يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [al- Fūrquān,verse 30].

Trs: yā rabbī ʾinna qawmī ʾittahādū hadā al-qurān mahğūran.

TT: **O my Lord , Truly my people took this Qur`an for just foolish nonsense** (Ali, 2006, p. 896).

Table (2) Semantic Translation Method of [al- Fūrquān, verse 30]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual Meaning	Syntax constraints	Overtranslate
ST	يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا	+	(NP-DP-NP-VP-NP-N)	+
Trs	yā rabbī ʾinna qawmī ʾittahādū hadā al-qurān mahğūran	.....	.....	.....
TT	O my Lord , Truly my people took this Qur`an for just foolish nonsense	±	+(NP-Adv-NP-V-NP-PP)	+

In this data, the researcher attempted to apply the defining features of the semantic translation method [+ precise contextual meaning (i.e. rhetorical message), +/- syntax constraints +overtranslate] to the target English text of the Qur`anic vocative sentence which conveys the meaning of grief to the readership. Through application, the researcher observed that the translator gets the message across in an incomplete way.

In a sense, the translator achieves two defining features of the semantic translation method [ $\pm$  syntax constraints, +overtranslate]. At the same time, he does not achieve exactly the remaining feature of semantic translation which is [ $\pm$  precise contextual meaning (i.e. rhetorical message)]. This is very clear in the last part of the Qur`anic vocative sentence “ مَهْجُورًا / mahğūran” when he translated it into “for just foolish nonsense”. In spite of this, the translator used the grammatical shift for the Arabic text “ مَهْجُورًا /mahğūran” when he changed it from N to PP “for just foolish nonsense”, but he slightly distorted the rhetorical meaning of the Qur`anic vocative sentence. That is, the translator partially deformed the rhetorical meaning of the Qur`anic vocative sentence “grief”. This is due to the fact that the ST “ مَهْجُورًا / mahğūran” means ‘to neglect’ or ‘abandon’ while the TT “for just foolish nonsense” means ‘silliness’.

Data (3)

ST: يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42].

Trs: yā laytanī lam ʿusšrik bi rabbī ʾahādān.

TT: **Woe is me! Would I had never ascribed partners to my Lord and Cherisher!**

(Ali, 2006, p. 722).

Table (3) Semantic Translation Method of [ al-Kahif, verse 42]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَالَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا	+	DP-N-C- VP – PP	+
Trs	yā laytanī lam ʾusšrik bi rabbī ʾahādān	.....	....	....
TT	Woe is me! Would I had never ascribed partners to my Lord and Cherisher!.	+	NP-VP-Adv- V-N-PP	+

The researcher noted that a clear full match is recorded between the defining features of the target English text with the significant features of the semantic translation method [+precise contextual meaning (i.e. rhetorical message), ±syntax constraints, +overtranslat]. The translator, by using the semantic translation method conveys the precise contextual meaning (i.e. rhetorical message) of the Qur`anic vocative sentence to the target English text. This seems quite clear by using the NP “woe is me” which reflects the meaning of sadness and regret for doing something bad. In a sense, the TT wish expression “would +I+ had” is equivalent to the ST “يَالَيْتَنِي / yā laytanī” which includes implicitly the regret and sadness of the speaker in this vocative sentence. Therefore, the translator tends to use further information in order to convey the contextual meaning of the Qur`anic vocative sentence. This leads him to convey the rhetorical message from the Arabic text to English text.

Data (4)

ST: يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72].

Trs: yā waylatā ʾa ʾalidū wā anā ʾaġūzun.

TT: **Alas for me ! Shall I bear a child, seeing I am an old woman** (Ali, 2006, p. 530).



Table (4) Semantic Translation Method of [Hūd, verse 72]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا وَيْلَتَىٰ أَلِدُ وَأَنَا عَجُوزٌ	+	NP-D-VP- Conj-NP	+
Trs	yā waylatā ʾa ʾalidū wā anā ʾağūzun.	.....	.....	.....
TT	Alas for me ! Shall I bear a child, seeing I am an old woman	-	NP -VP-NP- Conj-VP –AP	+

Once more, the semantic translation method has been handled by the translator in order to get the message across to the readership. By looking at this Qur`anic vocative sentence, it shows us that the translator has made two characteristics attributes to the semantic translation method denoting [+/- syntax constraints, +overtranslate]. In other words, the translator was not successful in achieving the one important traits of the semantic translation method including [- precise contextual meaning ( i.e. the rhetorical purpose)] . This incompatibility between the English text and the features of the semantic translation method is attributed to a clear reason committed by the translator which changes the rhetorical message of the Qur`anic vocative sentence from exclamation to grief. In a sense, he uses the lexical word “Alas” instead of “يَا وَيْلَتَىٰ / waylatā” which regards the core of changes as the path of the Qur`anic vocative sentence from exclamation to grief. The TT “Alas” indicates that the speaker in this vocative sentence is very sad about bearing a child, while, the Arabic lexical word “يَا وَيْلَتَىٰ / waylatā” indicates her surprise from the matter of bearing a child since she is an old woman. It is known that the lexical item “ويل / wayl” has dual meanings in Arabic. The first meaning is used in the context of surprise. The second meaning is used in the context of sadness and grief. Then, the rhetorical message does not convey to the English text since the Arabic lexical word “يَا وَيْلَتَىٰ / waylatā” is used here in the context of surprise.

Data (5)

ST: يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zuḥruf, verse 77] .

Trs: yā Māliku li yaqḍī ‘alaynā rabbuka.

TT: **O Mālik! would that thy Lord make an end to us !** (Ali, 2006, p. 1279)

Table (5) Semantic Translation Method of [ al-Zuḥruf, verse 77]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax Constraints	Overtranslate
ST	يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ	+	NP-D-V-PP-NP	+
Trs	yā Māliku li yaqḍī ‘alaynā rabbuka	.....	.....	....
TT	O Mālik! would that thy Lord make an end to us !	-	NP -VP-NP-V –NP-PP	+

It is observed that the significant features of the semantic translation method are incompatible with the semantic characteristics of the target English text. The main goal of the translator is to transfer the meaning of the source text into target text. It is noticed that the target English text has primarily obtained only two features of the semantic translation method [ $\pm$ syntax constraints, +overtranslate]. That is, the target English text does not gain the other two features of semantic translation method [ - precise contextual meaning ( i.e. rhetorical message)]. This mismatch is due to a clear difference between the target English text “would that” and the original Arabic text “لِيَقْضِ”. The ST “لِيَقْضِ” is an imperative particle which means “let”, whereas, the TT “would that” is a wish expression. So, the translator did not convey the real meaning of the imperative particle “لِيَقْضِ” to TT. Then, the context of the source text is changed from call for help to wish . The translator presents a different lexical word for the ST “لِيَقْضِ” in the TT. Then, the rhetorical message of the Qur`anic vocative sentence is also affected by this change through the translation. Consequently, the rhetorical message of this

Qur`anic vocative sentence is not fully maintained in the target language even though the translator has used the semantic translation method to convey the rhetorical meaning.

Data (6)

ST: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12].

Trs: rabbanā °ikšif °annā al-°aḍaba °innā mu°minūna.

TT: **Our Lord! Remove the Penalty from us, for we do really believe!** (Ali, 2006, p. 1284).

Table (6) Semantic Translation Method of [al-Duḥan, verse12]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ	+	NP- VP-PP-NP	+
Trs	rabbanā °ikšif °annā al-°aḍaba °innā mu°minūna	.....	.....	....
TT	Our Lord! Remove the Penalty from us, for we do really believe!	±	NP -VP-NP-PP- Conj-clause	+

Yet again, the translator has employed the semantic translation method that includes some significant traits represented by [+ precise contextual meaning (i.e. rhetorical message), +/- syntax constraints, +overtranslate] in rendering the above Qur`anic vocative sentence. The translator as it is evident was able to get some significant features of the semantic translation method. It is noticed that he has gained two features specifically [ +/- syntax constraints ,+overtranslate]. The other residue significant feature of the semantic translation method [± precise contextual meaning (i.e. rhetorical message)] does not work well. That is, the NP “the penalty” in the target text is incongruent contextually with that of the ST “الْعَذَابَ / al-°aḍaba” since the former refers to a punishment for breaking a law, rule or legal agreement (Longman, 2005, p. 1215)

,while, the latter refers to severe physical and mental sufferings. This, in turn has partially distorted the rhetorical message of the Qur`anic vocative sentence.

Data (7)

ST: عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd, verse 73].

Trs: ‘alaykum ‘ahla al-bayti.

TT: **on you, O ye people of the house?** (Ali, 2006, p. 530).

Table (7) Semantic Translation Method of [ Hūd, verse73]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	عَلَيْكُمْ أَهْلَ الْبَيْتِ	+	PP-NP	+
Trs	‘alaykum ‘ahla al-bayti	.....	.....	....
TT	on you , O ye people of the house ?	+	PP-NP	+

The above Table (7) shows that the prominent characteristics of the target text are in full compatibility and match with that of the semantic translation method in the following features [+precise contextual meaning (i.e. rhetorical message), + syntax constraints,+ overtranslate ]. The translator, through this method, was able to convey the exact contextual meaning of the Qur`anic vocative sentence to the target text. This seems clear when he prefers to bring out the vocative particle “O” in the English text which was implicit in the Arabic text. The existence of the vocative particle “O” indicates that the translator is aware of the phenomenon of vocative within the circle of the particularisation. In other words, the translator realised that the second person plural pronoun “كُمْ /kum / you” has an implicit vocative particle. Then, the translator was capable of conveying the precise contextual meaning of the ST to TT. As a result, the rhetorical message of the Qur`anic vocative sentence has been maintained in the TT.

Data (8)

ST: يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99].

Trs: yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabġūnaha ʿiwaġan.

TT: **O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked** (Ali, 2006, p. 152).

Table (8) Semantic Translation Method of [āl-Imrān., verse 99]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا	+	NP-N-VP-PP-D-V-VP-N	+
Trs	yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabġūnaha ʿiwaġan.	.....	.....	....
TT	O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked.	+	NP-N-V-N-D-N-V-PP –N-VP-N-A	+

Here, the researcher takes into account a kind of rhetorical purpose pertinent to the Qur`anic vocative sentence. As it is evident, the translator was successful in achieving the significance of the semantic translation method when he translated the above data (8) into English. In a sense, the components of the source message match with the features of the semantic translation method. This is an indication that the translator has chosen this kind of translation method from other various methods suggested by Newmark (1988).

Looking at the syntactic structures of both Arabic and English text, the researcher noted that there is a difference between them. This difference is inevitable since Arabic and English belong to two different families. In addition, the translator was able to convey the contextual meaning of the lexical words of the ST “يَا أَهْلَ الْكِتَابِ” / yā ahla alkitabi”, the

interrogative particle “لِمَ / limā”, the verb phrase “تَصُدُّونَ / taṣudūna”, the prepositional phrase “عَنْ سَبِيلِ اللَّهِ / an sabīli Allahi”, the ST “مَنْ آمَنَ / man āmana”, the VP “تَبْعُونَهَا / tabgūnaha”, and the adjective “عَوَجًا / iwaḡan.” into the TT. Furthermore, the message of the Qur`anic vocative sentence has been retained in the target text.

Subsequently, the rhetorical reprimand meaning of the Qur`anic vocative sentence is sustained in the target text.

Data (9)

ST: رَبِّ انصُرْنِي بِمَا كَذَّبُونَ [al-Mu`minun, verse26].

Trs: rabbī ʿunṣurnī bimā kaḍabūnī.

TT: **O my Lord! Help me: for that they accuse me of falsehood!** (Ali, 2006, p. 848).

Table (9) Semantic Translation Method of [al-Mu`minun, verse26]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	رَبِّ انصُرْنِي بِمَا كَذَّبُونَ	+	NP- VP-PP-VP	+
Trs	rabbī ʿunṣurnī bimā kaḍabūnī	.....	...	....
TT	O my Lord! Help me: for that they accuse me of falsehood!	+	NP-VP-Conj-N-V-N-PP	+

Now the researcher highlights the Qur`anic vocative sentence which catches the rhetorical purpose of “call for help” and attempts to analyse it using the translation methods proposed by Newmark (1988). Looking at the above vocative sentence, the researcher noticed that the translator has adopted the semantic translation method in order to convey the message from ST to TT. This appears clearly through matching the significant features of the target text with those of the semantic translation method [+precise contextual meaning (i.e. rhetorical message), +/- syntax constraints, +overtranslate].

According to the significant feature [+ precise contextual meaning, +overtranslate], the translator was able to infer the precise contextual meaning of the ST “بِمَا / bimā” which functions as PP and has the meaning of reason to be “for that” in the TT. Besides, the translator extended the semantic feature of the ST “كَذَّبُونِ / kaḏabūnī” where he added an item such as phrasal verb “accuse of falsehood” in the TT. This, in turn, results in sustaining the rhetorical message of the source text in the target text since the translator conveyed the precise contextual meaning of the ST “بِمَا كَذَّبُونِ / bimā kaḏabūnī” to TT “for that they accuse me of falsehood!”. Subsequently, the rhetorical message of call for help for the Qur`anic vocative sentence has been conveyed to the target text.

Data (10)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-ʿAḥzāb, verse56].

Trs: yā ayyuhā ʿallaḏīna āmanū ṣallū ʿalyhi wā sallimū taslīman.

TT: **O ye that believe! Send ye blessings on him and salute him with all respect** (Ali, 2006, p. 1076).

Table (10) Semantic Translation Method of [al-ʿAḥzāb, verse 56]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا	+	DP-VP-PP- Conj-VP-N	+
Trs	yā ayyuhā ʿallaḏīna āmanū ṣallū ʿalyhi wā sallimū taslīman	.....	.....	.....
TT	O ye that believe! Send ye blessings on him and salute him with all respect	±	NP-V-NP- PP-Conj-V- N-PP	+

In the above mentioned data (10), the researcher noticed that the translator conveys the encouragement as another colour of rhetorical purpose of the Qur`anic vocative sentence. In this sentence, the translator kept to the semantic translation method to transfer the exact message of the source text into the target text.

Through analysing the above Qur`anic vocative sentence, the researcher noted that the translator has transferred the rhetorical message of the ST into the TT but with some distortion. That is to say, the translated text contains the matching of some semantic features of the ST such as [ $\pm$ syntax constraints, +overtranslate] with the defining features of the semantic translation method. On the other hand, a failure is remarked in a clear way when the translation gets [ $\pm$  precise contextual meaning (i.e. rhetorical message)]. This failure occurred when the translator tended to use the PP “with all respect” in the target English text to be equivalent to the N “تَسْلِيمًا/ taslīman”. The translator did not succeed in choosing the appropriate equivalence since the ST “تَسْلِيمًا/ taslīman” means ‘very much’ or ‘a lot’ while the TT “with all respect” means ‘to show respect’; therefore, the message is partially distorted. Consequently, the rhetorical message of encouragement has been partially maintained in the TT.

Data (11)

ST: يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92].

Trs: yā Hāruūnu mā mana<sup>a</sup>aka id ra<sup>a</sup>ytahum ḡallū.

TT: **O Aaron! what kept thee back , when Thou sawest them going wrong** (Ali, 2006, p. 783).

Table (11) Semantic Translation Method of [Taha, verse92]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا	+	NP-D-VP-Adv-VP-VP	+
Trs	yā Hāruūnu mā mana <sup>a</sup> aka id ra <sup>a</sup> ytahum ḡallū	.....	.....	....
TT	O Aaron! what kept thee back , when Thou sawest them going wrong	+	NP-N- VP-Adv-N-V-N-N-A	+



In this example, the researcher observed that the translator sticks to the semantic translation method to get the reprimand meaning of the Qur`anic vocative sentence across to the target readership. The semantic feature of [+overtranslate] is quite evident in this example. He rendered the lexical word “مَنَعَكَ /mana`aka” into “prevented thee back” , “رَأَيْتَهُمْ /ra`aytahum” into “thou sawest them” , and “ضَلُّوا/ ḍallū” into “going wrong”. In the same manner, the translator kept to the rest of the significant characteristics of the semantic translation strategy, specifically [ + precise contextual meaning ( i.e. rhetorical message),+/-syntax constraints] in the target English text. In other words, the translator was proficient to communicate the precise contextual meaning of the Arabic text into English text. In consequence, this results in communicating the exact message of the Qur`anic vocative sentence (i.e. rhetorical message) to the target text.

Data (12)

ST: يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ [al-Ṣāfāt,verse102].

Trs: yā `abati `if`al mā tu`umaru sataḡidunī `inšā` Allahu mina al-ṣabirīna.

TT: **O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy!** (Ali, 2006, p. 1149).

Table (12) Semantic Translation Method of [al-Şāfāt, verse102]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ	+	NP-V-D-V-VP- D-V-NP-PP	+
Trs	yā °abati °if°al mā tu°umaru satağidunī °inšā° Allahu mina al- şabirīna	.....	.....	....
TT	O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy!	+	NP -V-Conj-N- VP-N-V-N- Conj-Adv-V-NP	+

The above data (12) shows that the translator followed the semantic translation method in his rendering of the above Qur`anic vocative sentence into target text. In this data, a full match of characteristics between the semantic translation method and the English text is evident as it is shown in Table (12). The translator succeeded in transferring the precise contextual meaning of the Qur`anic vocative sentence into the target text. This is revealed by using the passive voice “as thou art commanded” as an equivalent for the ST “مَا تُؤْمَرُ / mā tu°umaru” which is also in passive voice. And “one practising Patience and Constancy!” for the ST “مِنَ الصَّابِرِينَ /mina al-şabirīna”. Looking at the TT “one practising Patience and Constancy!”, the researcher noted that the translator provided further information for the ST “مِنَ الصَّابِرِينَ /mina al-şabirīna” in the TT to reflect the extent of the prophet Ismail’s (PBUH) patience. In other words, the TT has achieved the defining feature of [+overtranslate]. Thus, the rhetorical message of the source text is communicated similarly to the target text.

Data (13)

ST: يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى [Tāhā, verse 80].

Trs: yā banī Isrāʾīla qad ʾanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al - ʾaymana wā nazalnā ʿalaykumu al-manna wā al-salwā.

TT: **O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails** (Ali, 2006, p. 780).

Table (13) Semantic Translation Method of [Tāhā, verse 80]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى	+	NP-D-VP-PP-Conj-VP-AP-Conj-VP-PP-NP	+
Trs	yā banī Isrāʾīla qad ʾanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al - ʾaymana wā nazalnā ʿalaykumu al-manna wā al-salwā	.....	.....	....
TT	O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails	+	NP-N-V-N-PP-Conj-N-V-NP-PP-Conj-N-V-PP-NP	+

In the range of semantic translation method, the translator took into account the above data (13). It is manifested that there is a full match between the major features of the target text with those of the semantic translation method [+precise contextual meaning (i.e. rhetorical message) ,+/-syntax constraints, +overtranslate]. This match is revealed by providing the TT with further information in order to convey the precise contextual

meaning of the source text. As it is noted, the translator made use of the TT “and We made a Covenant with you” as an equivalent to the ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” . Through this equivalent, the translator communicates the contextual meaning of the ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” who views it as a legal appointment which should be respected since it occurs between Almighty Allah and Musa (PBUH) . Therefore, he opted to use the “Covenant” to be equivalent for the ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum”. In addition, the syntactic structure is seen notably in the TT which differs from that in the ST. This change is inevitable since both texts belong to two dissimilar languages. The translator put across into words all the defining features of the semantic translation method and the rhetorical purpose of the Qur`anic vocative sentence is sustained in the target English text. That is, the defining feature of [+precise contextual meaning (i.e. rhetorical message)] of recollection of the Qur`anic vocative sentence was communicated in the TT through the VP “أَنْجَيْنَاكُمْ / ʾanğaynākum ” , “ وَوَاعَدْنَاكُمْ / wā wāʿdnākum” and “وَنَزَّلْنَا / wā nazalnā” and clearly reflects the strict meaning of the recollection in TT.

Data (14)

ST: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [ al-Nisā, verse1].

Trs: yā ayyuhā annāsu ʾitaqū rabbakumu al-ladī ḥalaqakum min nafsīn wāḥīdatīn wā ḥalaqa minhā zawjahā wā baṭa minhumā riğālān kaṭīrān wā nisāʾan.

TT: **O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women** (Ali, 2006, p. 183).

Table (14) Semantic Translation Method of [ al-Nisā°, verse1]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً	+	NP-VP-NP- N-VP-PP- Conj-V-PP- Conj-V-PP- NP	+
Trs	yā ayyuhā annāsu °itaqū rabbakumu al-laḏī ḥalaqakum min nafsin wāḥidatin wā ḥalaqa minhā zawjahā wā baṭa minhumā riḡālān kaṭīrān wā nisā°an	.....	.....	....
TT	O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women	±	NP-V-NP-N- V-N-PP-V- PP-NP-Conj- PP-VP-AP	+

Again, the translator attempted to employ the semantic translation method when he translated the above Qur`anic vocative sentence into English. A partial match is noted between the semantic features of the target text with those of the semantic translation method, namely [+/- syntax constraints,+overtranslate]. The translator attempted to use the technique of extension with the ST “رَبَّكُمُ / rabbakumu/ your Guardian-Lord”, “مِنْهَا / minhā/ of like nature” , “رِجَالًا كَثِيرًا وَنِسَاءً / riḡālān kaṭīrān wā nisā°an / twain countless men and women” when he translated them into the TT. Though most of the lexical items of the vocative sentence are transferred contextually, the precise message does not convey to the target text. In other words, the semantic features of [± precise contextual meaning (i.e. rhetorical message)] are left out in the TT. Thus, the rhetorical meaning of the Qur`anic vocative sentence is slightly distorted in the TT since the ST “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsin wāḥidatin” is not rendered appropriately in the TT . The lexical item “نَفْسٍ /

nafsin” is rendered into “ person” which indicates a human being with its own particular character. This equivalent has distorted the meaning of the lexical item “نَفْسٍ / nafsin” which means ‘soul’ not ‘person or individual’. In a sense, the lexical item “نَفْسٍ / nafsin” means the part of a person that is not physical and that contains his character, thoughts and feelings (Longman, 2005, p. 1224& 1581). Then, the rhetorical message of recollection is somewhat distorted.

Data (15)

ST: يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ [Yūsūf, verse 11].

Trs: yā ʾabanā mā lakā lā taʾmannā ʾalā Yūsūfa.

TT: **O our father! Why dost thou not trust us with Joseph** (Ali, 2006, p. 548).

Table (15) Semantic Translation Method of [Yūsūf, verse 11]

	Qur`anic vocative sentence	Features of Semantic Translation		
		Precise contextual meaning	Syntax constraints	Overtranslate
ST	يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ	+	NP-DP-D- VP- PP	+
Trs	yā ʾabanā mā lakā lā taʾmannā ʾalā Yūsūfa	.....	....	....
TT	O our father! Why dost thou not trust us with Joseph	+	NP-N-C-N- Adv-V-N-PP	+

The semantic translation method is engaged in this Qur`anic vocative sentence which has the meaning of exclamation. As it seems, a full match is recorded between the semantic features of the definition of the semantic translation method and the target text signified by [+ precise contextual meaning (i.e. rhetorical message), +/- syntax constraints, + overtranslate]. The translator attempted to translate each lexical word of the source text within the constraints of the grammatical structure of the target text. The ST “مَا لَكَ / mā lakā” is rendered into “Why dost”. The negative particle “لَا / lā” is translated into its equivalence “not” in TT. The VP “تَأْمَنَّا / taʾmannā” consists of three

items rendered into “thou trust us with”. The translator has made an overtranslation since he used a phrasal verb in the TT which contains the preposition “with”. So, the translator was able to convey the precise contextual meaning of the source text to the target text. In consequence, the rhetorical message of the Arabic text is conveyed to the English text.

#### **4.2.2 Free Translation Method**

Here, the researcher attempts to highlight another kind of translation method implemented by the translator to convey the rhetorical message of the ST to the target text. Through free translation one attempts to concentrate on the content of the target text rather than the form. That is to say, that the translator in the free translation method attempts to convey the content of the source text in the target text by using different grammatical structures. This kind of translation usually produces paraphrase i.e. longer information than the original (Newmark, 1988, pp. 46-47). From this definition the researcher summarised the main features of free translation as [+original meaning (i.e. rhetorical message), -form (i.e. different grammatical structure), + longer information]. In the following example, the researcher will note how the translator employs the free translation method in rendering the Qur`anic vocative sentence.

Data (16)

ST: يَا أَسْفَىٰ عَلَىٰ يُونُسَ [ Yūsūf ,verse 84].

Trs: yā ʿasāfā ʿalā Yūsūfā.

TT: **How great is my grief for Joseph !** (Ali, 2006, p. 574).

Table (16) Free Translation Method of [ Yūsūf ,verse 84]

	Qur`anic vocative sentence	Features of Free Translation		
		Original meaning	Form	Longer information
ST	يَا أَسْفَىٰ عَلَىٰ يُونُسَ	+	-	+
Trs	yā ʾasāfā ʿalā Yūsūfa	.....	.....	.....
TT	How great is my grief for Joseph !	+	-	+

In the above Table (16), the researcher undertakes the Qur`anic vocative sentence “يَا أَسْفَىٰ عَلَىٰ يُونُسَ / yā ʾasāfā ʿalā Yūsūfa”. As it seems, the translator opts for the free translation method in order to transfer the original meaning of the Qur`anic vocative sentence into the target readership. This seems clear in the full match of the defining features of the target English text with the defining features of the free translation method, specifically [+original meaning (i.e. rhetorical message), -form, + longer information]. That is to say, the translator was able to make use of the definition of free translation successfully in the TT. He was able to convey the original meaning of the Qur`anic vocative sentence “lamentation” to the target text by using a different form. That is, the translator decided to convey the meaning of lamentation by using the exclamatory sentence. In addition, the translator opted to show to its readership to what extent the speaker was so sorrowful by choosing the exclamatory expression “how great is”. Accordingly, the rhetorical meaning of the Qur`anic vocative sentence has been sustained in the TT.

Data (17)

ST: يَا بُشْرَىٰ هَذَا غُلَامٌ [Yūsūf,verse19].

Trs: yā bušrā haḍā gulāmūn.

TT: **Ah there! Good news! Here is a (fine) young man!** (Ali, 2006, p. 551).



Table (17) Free translation method of [Yūsūf, verse19]

	Qur`anic vocative sentence	Features of Free Translation		
		Original meaning	Form	Longer information
ST	يَا بُشْرَىٰ هَٰذَا غُلَامٌ	+	-	+
Trs	yā bušrā haḍā gulāmūn	.....	.....	.....
TT	Ah there! Good news! Here is a (fine) young man!	+	-	+

In this example, the researcher attempts to pursue how the translator applies the free translation method to data (17). A compatible match of the significant features of both free translation method and TT is noted to be evident between them. The translator tends to use different grammar in the TT in order to retain the meaning of the Arabic text in the English text. Also, he is likely to add longer information not found in the ST to keep the original meaning in the TT. In fact, the translator has used some additional lexical words in the target text not found in the source text. These additional items existed in the DP “Ah there” where the translator attempted to use the additional item “there” to reflect the feeling of exclamation. As well, the translator added longer information when he added the adverb of place “here is” in the TT to show the exclamation of the speaker in this vocative sentence. On the part of the characteristic of form, it is noted that the translator did not adhere to the form of the original text. In other words, the translator made a grammatical change to the ST “يَا / yā” when he translated it from D into DP “Ah there!”. In the same field, the translator did not adhere to the form of the ST “هَٰذَا / haḍā” which was changed to Adverb “here is” instead of “this”. In general, the form of the Arabic vocative sentence is changed from a declarative sentence to an exclamatory sentence in order to sustain the rhetorical message of exclamation in TT.

### 4.2.3 Literal Translation Method

In literal translation, the single words and grammatical structures in the source language are changed to match their close equivalent in the target language. In this kind of translation, the lexical words are rendered singly out of context (Newmark, 1988, p. 46). Dickins et.al ( 2002) pointed out that literal translation indicates the conveyance of denotative meaning of words, phrases, and clauses which are taken from the dictionary directly. In addition, literal translation contains grammatical transposition but out of context (p. 16)

Data (18)

ST: يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ [al-Anʿām, verse 128].

Trs: yā maʿšara al-ğinni qadi istakṭartum mina al-ʿinsi.

TT: **O ye assembly of Jinns! Much (toll) did ye take of men** (Ali, 2006, p. 331).

Table (18) Literal Translation Method of [al-Anʿām, verse 128]

	Qurʻanic vocative sentence	Features of Literal Translation			
		Single words	Out of context	Grammatical transposition	Denotative meaning
ST	يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ	+	+	+	+
Trs	yā maʿšara al-ğinni qadi istakṭartum mina al-ʿinsi	.....	.....	.....	
TT	O ye assembly of Jinns! Much (toll) did ye take of men.	+	+	+	+

It is noted that the significant features of the target English text are in full match with the significant characteristics of the literal translation method [+single words, +out of context,+ grammatical transposition,+ denotative meaning]. Though the translator attempts to convey the rhetorical meaning of the Arabic text to match its close equivalent in the target English text, he failed to convey the accurate message of the Qurʻanic vocative sentence to English text. This is due to the use of the lexical word

which affects the meaning of the Qur`anic vocative sentence when translated into English such as “much (toll) did ye take of”. The translator has provided a meaning distant from the ST “ اِسْتَكْتَرْتُمْ / istakṭartum” which means ‘to mislead’. Thus, the reprimand meaning of the Qur`anic vocative sentence has been entirely distorted in the target English text.

Data (19)

ST: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam, verse 27].

Trs: yā maryamu laqad ḡṛiti šayʾan fariyyan.

TT: **O Mary! truly an amazing thing has been thou brought** (Ali, 2006, p. 750).

Table (19) Literal Translation Method of [ Maryam, verse 27]

	Qur`anic vocative sentence	Features of Literal Translation			
		Single words	Out of context	Grammatical transposition	Denotative meaning
ST	يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا	+	+	+	+
Trs	yā maryamu laqad ḡṛiti šayʾan fariyyan	.....	.....	.....	.....
TT	O Mary! truly an amazing thing has been thou brought	+	+	+	+

In the range of the literal translation method the above Qur`anic vocative sentence works. The main goal of the translator is the conveyance of the message of the source language text to the target English text. Through employing the literal translation method to the above data (19), the researcher noticed that the target English text has got all the features of the literal translation method. That is, the English text shares the literal translation method in the following features [+single words, +out of context, + grammatical transposition, + denotative meaning]. Though the translator attempted to convey the rhetorical meaning of the Arabic vocative sentence to English, he failed to do that. This is due to the use of an unacceptable equivalent “an amazing” for the Arabic word “فَرِيًّا / fariyyan”. This choice is incongruent with the meaning of the TT

“an amazing” as the contextual meaning of the ST “فَرِيًّا / fariyyan” indicates the meaning of reprimand. It means something unwanted and ugly action while the ST “an amazing” means very good especially in an unexpected way or so surprising you can hardly believe (Longman, 2005, p. 43). Thus, this unacceptable choice affects in turn the message of the vocative sentence. That is to say, the rhetorical meaning of the Qur`anic vocative sentence is changed from the reprimand to exclamation.

#### 4.2.4 Faithful Translation Method

The translator always attempts to present the message of the source text in the target text. In this case, the researcher attempts to highlight another kind of translation method adopted by the translator, namely faithful translation method. In this kind of translation as Newmark (1988) views, the translator tends to represent the exact contextual meaning of the original text within the grammatical structures of the target text (p. 46). On this ground, the researcher attempted to present the main features pertinent to this definition which are specifically [+exact contextual meaning (i.e. rhetorical message), +/- grammatical structure].

In the following example, the researcher tries to employ the above 4.2.3 data (19) يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا /yā Maryamu laqad ġiti šayʾan fariyyan [ Maryam, verse 27] to the faithful translation method to show whether or not the translator was able to get the message of the Qur`anic vocative sentence.

Data (20)

ST: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam, verse 27].

Trs: yā Maryamu laqad ġiti šayʾan fariyyan.

TT: **O Mary! truly an amazing thing has been thou brought** (Ali, 2006, p. 750).

Table (20) Faithful Translation Method of [ Maryam, verse 27]

	Qur`anic vocative sentence	Features of Faithful Translation	
		Exact contextual meaning	Grammatical structure
ST	يَا مَرْيَمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا	+	±
Trs	yā maryamu laqad ġiti šay'an fariyyan	.....	.....
TT	O Mary! truly an amazing thing has been thou brought	-	±

Within the limitation of the above definition, the researcher attempts to analyse the above data to show the extent of the degree of compatibility of the defining features of the English translated text with those of the faithful translation method. As it seems, a notable mismatch is found between the features of the English text and defining features of the faithful translation method in [- exact contextual meaning (i.e. rhetorical message)]. This mismatch resulted from the unsuccessful choice for the ST “فَرِيًّا” / fariyyan” which is replaced by the equivalent “ an amazing”. The TT “an amazing” alters the meaning of the Qur`anic vocative sentence from reprimand to exclamation. That is, the translator has presented the exact contextual meaning of the Qur`anic vocative sentence in another new and far meaning of the original one when he used the TT “an amazing” which showed the exclamation as an equivalent to the ST “فَرِيًّا” / fariyyan” which reflects the meaning of ‘unwanted action’. In consequence, the message of the Qur`anic vocative sentence is distorted by this alteration.

Data (21)

ST: يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ [Yūsūf, verse 11].

Trs: yā ʾabanā mā lakā lā taʾmannā ʾalā Yūsūfa.

TT: **O our father! Why dost thou not trust us with Joseph** (Ali, 2006, p. 548).

This data has been taken from 4.2.1 data (15) to be analysed within the framework of the faithful method.

Table (21) Faithful Translation Method of [Yūsūf, verse 11]

	Qur`anic vocative sentence	Features of Faithful Translation	
		Exact contextual meaning	Grammatical structure
ST	يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ	+	±
Trs	Yā 'abanā mā laka lā ta'mannā ʾalā Yūsūfa	.....	.....
TT	O our father! Why dost thou not trust us with Joseph.	+	±

In this case, the researcher attempts to follow the definition of the faithful translation method which was put into practice by the translator to pursue the original message of the ST in the TT. In this kind of translation and according to Newmark (1988), the translator tends to represent the exact contextual meaning of the original text within the grammatical structures of target text (p. 46). On this note, the researcher attempts to present the main features pertinent to this definition which are [ +exact contextual meaning (i.e. rhetorical message) , +/- grammatical structure]. According to this definition, the researcher noticed a full matching between the semantic characteristics of the TT with their counterparts in the definition. The difference in the grammatical structure complies with the grammatical structure of the TT. The exact contextual meaning of each lexical item has been communicated well. The translator rendered the ST “مَا لَكَ / mā lakā” into its counterpart in the TT. It is rendered into “Why dost”. As well, the negative particle “لَا / lā” is translated into its equivalence “not” in TT. The VP “تَأْمَنَّا / ta'mannā” is rendered into its counterpart equivalence “thou trust us with” in TT. The translator has made an overtranslation since he used a phrasal verb in TT. The PP “عَلَى يُوسُفَ / ʾalā Yūsūfa” is rendered into PP “with Joseph” in TT. On the whole, the translator was capable of communicating the contextual meaning of the ST into target text. He was also able to reveal the rhetorical meaning of exclamation of the Qur`anic vocative sentence into English.

#### 4.2.5 Communicative Translation Method

Newmark (1981, p.22) pointed out that the translator in communicative translation tries to recreate the exact message of the source language text. He also tries to recreate the same effect of the ST on the TT readership. That is to say; that the translator in communicative translation tries to translate the exact contextual meaning of the source language message in an acceptable way to the target text readership. From this definition, the researcher assumes the following communicative features [+exact contextual meaning, +same effect (i.e. rhetorical message), +comprehensive].

Data (22)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ [al-Ma'ida, verse 105].

Trs: yā ayyuhā ʿalladīna āmanū ʿalaykum ʿanfusakum.

TT: **O ye who believe! Guard your own souls** (Ali, 2006, p. 281).

Table (22) Communicative Translation Method of [al-Ma'ida, verse 105]

	Qur`anic vocative sentence	Features of Communicative Translation		
		Exact contextual meaning	Same effect	Comprehensive
ST	يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ	+	+	+
Trs	yā ayyuhā ʿalladīna āmanū ʿalaykum ʿanfusakum	.....	.....	.....
TT	O ye who believe! Guard your own souls.	±	+	+

In this example, the researcher attempts to consider data (20) within the characteristics of the communicative method. As it seems, the significant features of the target English text partially match those of the communicative translation method specifically [+exact contextual meaning, +comprehensive, +same effect (i.e. rhetorical message)]. In a sense, the translator was able to convey the same effect of the source Arabic text to the target

English text. This is because the translator was able to infer the real meaning of the ST “عَلَيْكُمْ / ‘alaykum” which functions as PP to be Verb “guard” in the TT.

In other words, the translator deduced that the ST “عَلَيْكُمْ / ‘alaykum” means to protect your selves from doing bad actions and deeds. On the other part, the significant feature of the TT is not compatible fully with the significant feature of the definition of communicative [ ±exact contextual meaning] since in English, the TT lexical item “souls” means the part of a person that is not physical, and that contains their character, thoughts and feelings (Longman, 2005, p. 1581) whereas, the lexical item “أَنْفُسُكُمْ / ‘anfusakum” has indicated the typical behaviour of a person and his character which means “self”. Thus, the rhetorical message is somewhat distorted.

### **4.3 Conclusion**

This chapter takes into account the methods of translation adopted by the translator Ali (2006) through his translation of the Qur`anic vocative sentences into English. In this respect, we opt to use the extract features of each definition presented by Newmark (1988) and used by the translator. Through analysis, it is found that the translator has made use of a few kinds of translation methods, in particular “semantic translation”, “free translation”, faithful translation, literal translation”, and “communicative translation”. It is also found that the translator on some occasions was capable of sustaining the message of the Qur`anic vocative sentence in target text. In contrast, sometimes he failed to transfer the message of the Qur`anic vocative sentence into target text.



## CHAPTER FIVE

### SYNTACTIC ANALYSIS AND GRAMMATICAL SHIFT

#### 5.1 Introduction

This chapter focuses on the syntactical and grammatical changes that occur when translating Arabic vocative sentences in the Glorious Qur'an (ST) into English (TT). It aims at determining the nature of the syntactical and grammatical changes that occur in the translation output of the vocative sentences in Qur'anic texts (ST) into English (TT). Wherever necessary, the syntactic differences will be held using both X'-Theory by Haegeman's (2006) representation either as tree diagrams or in linear structures using label bracketing and narrative descriptions and Catford's classifications (1965) on shifts .

#### 5.2 Data Analysis

##### 5.2.1 Syntactic Analysis and Grammatical Shift Due to Grief Purpose

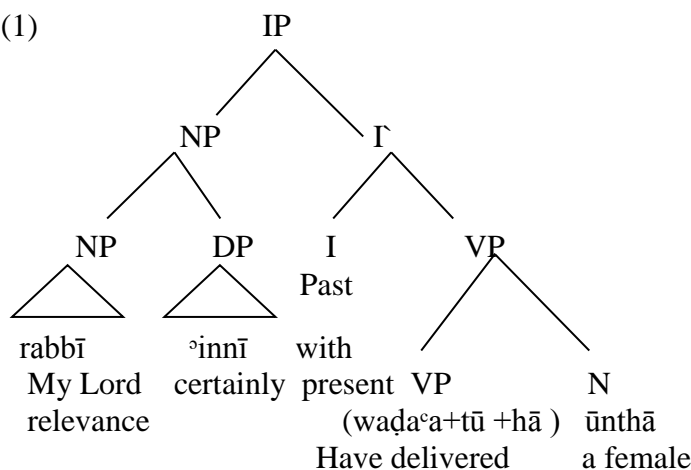
ST ( 1)

ST: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- °Imrān, verse 36].

Trs: rabbī °innī waḍaʿtūhā ūnthā.

TL: **O, my Lord! Behold! I am delivered of a female child!** (Ali, 2006, p. 136).

ST (1)



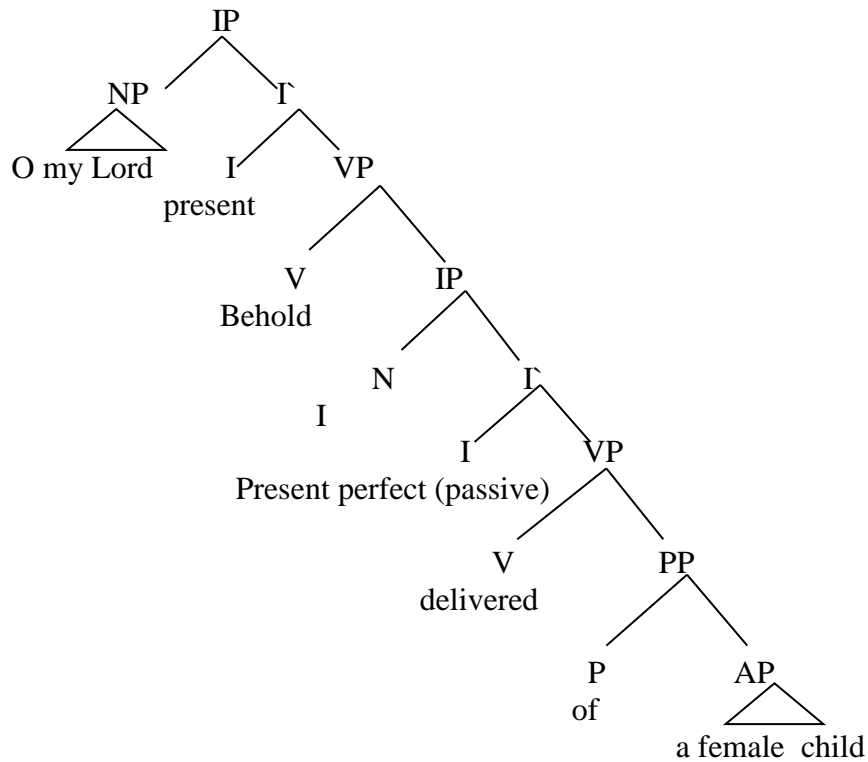
TT (1)

TL: **O, my Lord! Behold! I am delivered of a female child!** (Ali, 2006, p. 136).

ST: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- °Imrān, verse 36].

Trs: rabbī °innī waḍaʿtūhā ūnthā.

TT (1)



It is observed that the NP “رَبِّ / rabbī /my Lord” in the original text has been retained as NP in English translation. The Arabic text “إِنِّي / °innī / certainly” is a DP has been transposed to a different unit shift. It has been changed to the verb “Behold” to retain the meaning of the ST “إِنِّي / °innī / certainly”. Another shift has been noticed in the verb phrase “وَضَعْتُهَا / waḍaʿtūhā / I have delivered” in the original text. The verb “وَضَعَ / waḍaʿa” in the original text is past tense and refers to present time. It has been changed to present in the passive voice. Two kinds of transposition have occurred in the ST “وَضَعْتُهَا / waḍaʿtūhā / I have delivered”: grammatical and syntactic change. Grammatical shift is recorded by converting the tense of the ST “وَضَعَ / waḍaʿa” from

the past tense to present tense. Syntactic change occurs when it is converted from active voice to passive voice “I am delivered of”.

Besides, the ST “أُنْثَىٰ / ūnthā” is a noun which refers to Maryam. In addition, we notice that the translator has provided two types of shift. The first type of shift is a class shift where the translator changed the N “أُنْثَىٰ / ūnthā” in Arabic text to an adjective “a female” in TT. The second shift is a unit shift in which the translator has changed the ST “أُنْثَىٰ / ūnthā” from N to AP “a female child” in the English text in order to give further description to readership.

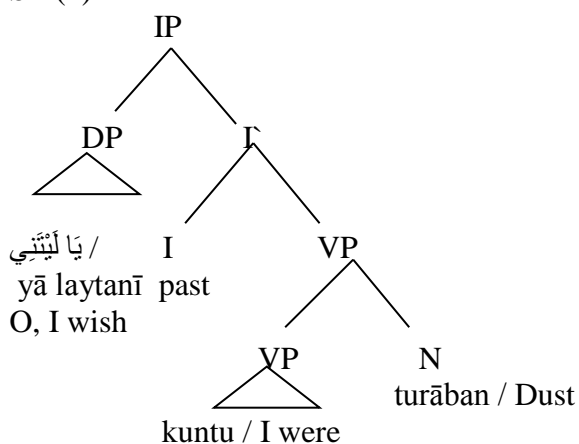
ST (2)

ST: يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nāba’, verse 40].

Trs: yā laytanī kuntu turāban.

TT: **woe unto me! Would that I were (mere) dust!** (Ali, 2006, p. 1590).

ST (2)



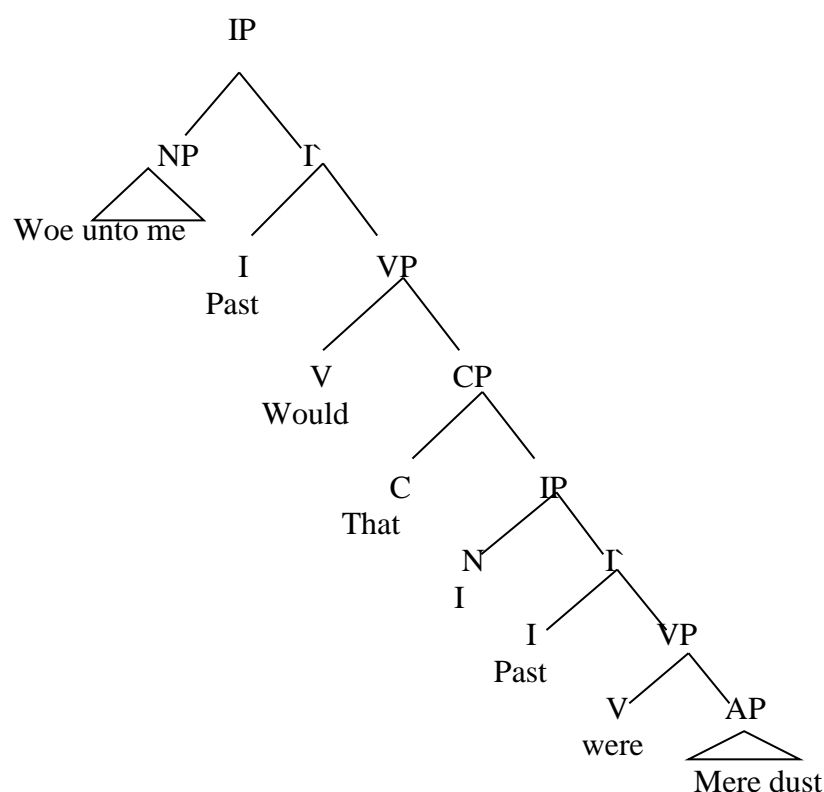
TT (2)

TT: **woe unto me! Would that I were (mere) dust!** (Ali, 2006, p. 136).

ST: يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nāba’, verse 40].

Trs: yā laytanī kuntu turāban.

## TT (2)



The DP “يَا لَيْتَنِي / yā laytanī / O I wish” in the Arabic text consists of two particles “يَا / yā O” and “لَيْتَنِي / laytani / I wish”. The vocative particle “يَا / yā” in Arabic is not translated into TT. The translator prefers to add the NP “woe unto me” to reflect the extreme grief of the non-believer in the Day of Judgment. The Arabic particle “لَيْتَنِي / laytanī / I wish” has been changed to a wish expression. This change is a class shift. In a sense, the ST “لَيْتَنِي / laytanī / I wish” has been changed from DP to VP. It has been rendered into “would that”. The translator by this obligatory transposition has expressed the same meaning of the Arabic text “لَيْتَنِي / laytanī” in TT. In addition, the structure shift is located in the word-order of verb phrase “كُنْتُ / kuntu / I were”. It has been changed from [V-S] in the ST to [S-V] in English.

Another shift can be noted between the ST “تُرَابًا / turāban / dust” and TT. The translator has also presented a unit shift where he changed the ST “تُرَابًا / turāban” from [N] to

[AP]. It has been translated into “mere dust”. This shift does not affect the meaning of the ST “تُرَابًا / turāban / dust” in Arabic language.

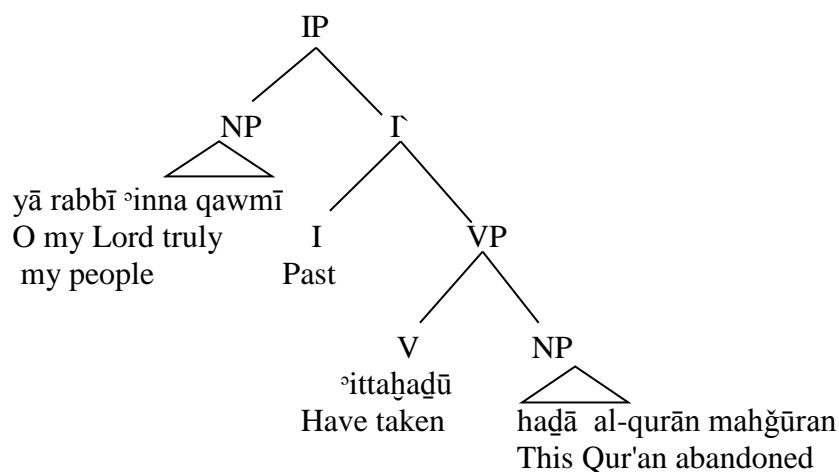
ST (3)

ST: يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [al- Fūrqān, verse 30].

Trs: yā rabbī °inna qawmī °ittahādū haḍā al-qurān mahğūran.

TT: **O my Lord, Truly my people took this Qur`an for just foolish nonsense** (Ali, 2006, p. 896).

ST (3)



TT (3)

TT: **O my Lord, Truly my people took this Qur`an for just foolish nonsense** (Ali, 2006, p. 136).

ST: يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [ āl-Fūrqān,verse 30].

Trs: yā rabbī °inna qawmī °ittahādū haḍā al-qur`ān mahğūran.

[<sub>NP</sub> O my Lord ] [<sub>Adv</sub> Truly ] [<sub>NP</sub> [ my people] [<sub>I</sub> [<sub>V</sub> took [<sub>NP</sub> this Qur`an [<sub>PP</sub> for just foolish nonsense]]]]]]].

Apparently, the NP “يَا رَبِّ / yā rabbī / O my Lord” has been translated into NP. It is rendered into “O my Lord”. The particle “إِنَّ / inna” in the source text is a determiner. Due to an obligatory change it has been shifted to a different class, specifically the adverb “truly” in TT. The structure of the NP “يَا رَبِّ / yā rabbī” is [ D-N-D] changed to [ D-D-N] in TT. Further, the noun phrase “قَوْمِي / qawmī” in the Arabic text maintains the same phrase marker NP. It is translated into “my people”. A structure shift is also noticed in the NP “قَوْمِي / qawmī” which changed from [ N-D] to [ D-N] in TT. The verb phrase “اتَّخَذُوا / ittakhadhū” in the Arabic text is composed of the perfect verb “اتَّخَذُ / ittahaḍū / took” and the second person inseparable pronoun “ū / they”. It is past tense with present time. It has retained the same tense of the ST in TT with difference at the level of unit. It is changed from VP to be V in the target text. That is, it is rendered into “took”. The ST “مَهْجُورًا / mahğūran” is a N in the Arabic text. It has been shifted from one word to a PP “for just foolish nonsense”. The translator has provided a unit shift by this change.

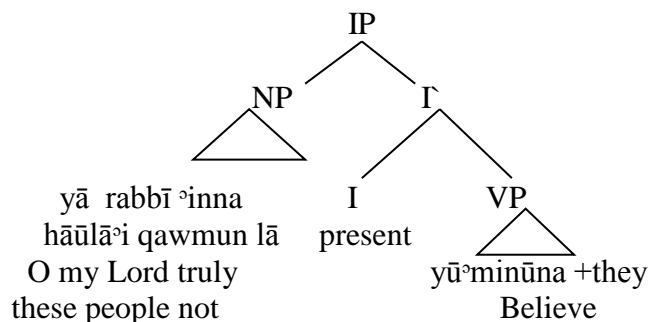
ST (4)

ST: يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ [ al-Zūhruf ,verse 88].

Trs: yā rabbī inna hāulā'i qawmun lā yūminūna.

TT: **O my Lord! Truly these are people who will not believe** (Ali, 2006, p. 1281).

ST (4)



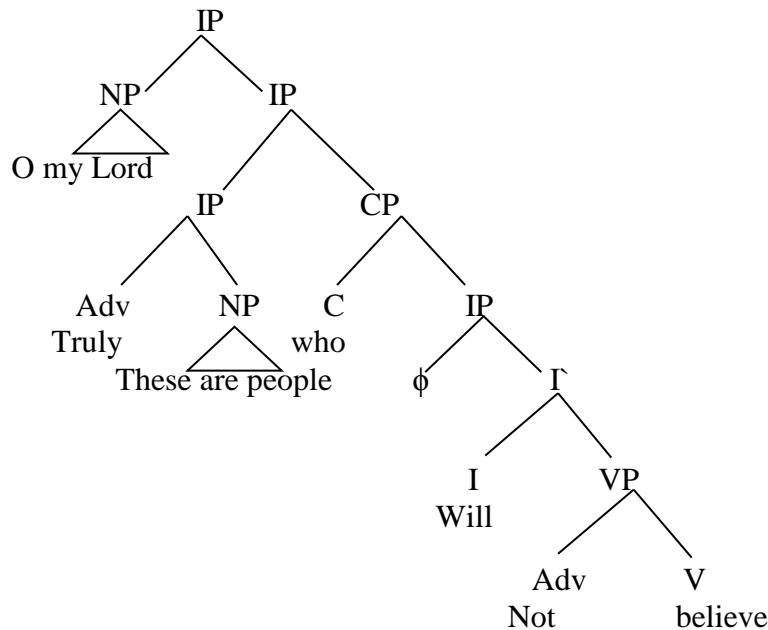
TT (4)

TT: **O my Lord! Truly these are people who will not believe** (Ali, 2006, p. 1281).

ST: يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ [ al-Zūkhūr ,verse 88].

Trs: yā rabbī ʾinna hāūlāʾi qawmun lā yūʾminūna.

TT (4)



It has been noticed clearly that there is a difference in the class between the particle “إِنَّ / ʾinna” in the ST and TT. Within the process of translation, the particle “إِنَّ / ʾinna” has changed from D into the adverb “truly”. Another shift is observed between the NP “هَؤُلَاءِ قَوْمٌ / hāūlāʾi qawmun” and “these are people who” in TT. It has been changed to a restrictive clause to identify the antecedent “قَوْمٌ / qawmun”. It is translated into “these are people who”. In other words, the translator has provided unit shift. Moreover, we note that the translator has produced other shift with respect to the verb phrase “يُؤْمِنُونَ / yūʾminūna” in the Arabic text which is preceded by the negative particle “لَا / la /not”. Plainly, the translator has provided a class shift as he changed the ST “لَا / la” from D into Adv “not”. The verb phrase “يُؤْمِنُونَ / yūʾminūna” is an imperfect verb with present time changed to future tense. It is translated into “will not believe”.

The translator has presented a level shift where he renders the SL item “يُؤْمِنُونَ” / yūʾminūna” into future tense “will not believe” in TT.

ST (5)

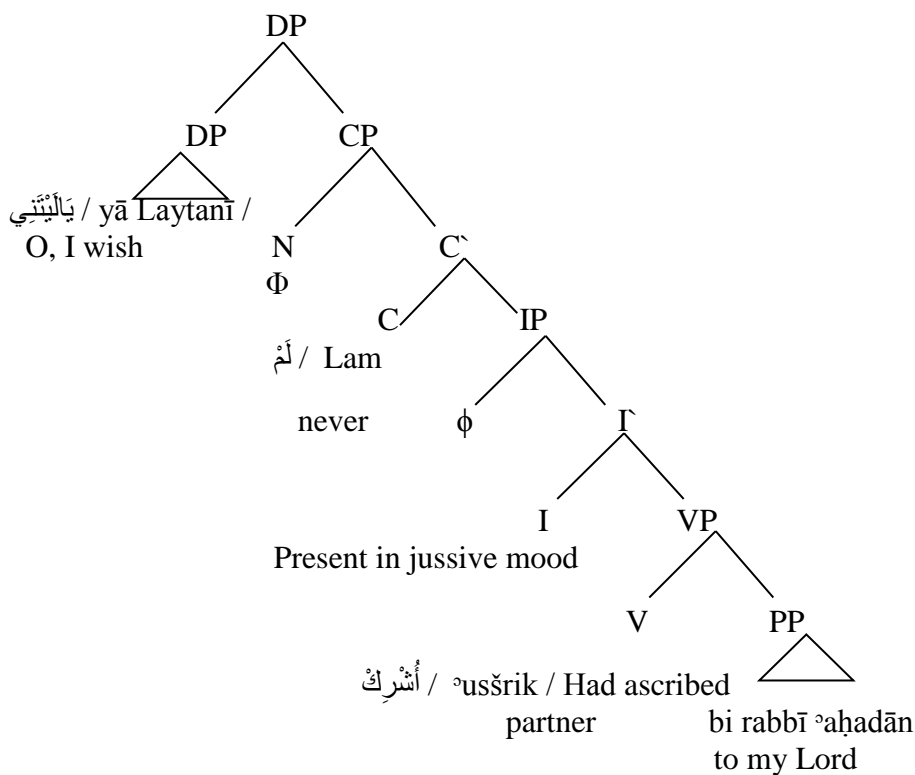
ST: يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42].

Trs: yā laytanī lam ʾusšrik bi rabbī ʾaḥadān.

TT: **Woe is me! Would I had never ascribed partners to my Lord and Cherisher!**

(Ali, 2006, p. 720).

ST (5)



TT (5)

TT: **Woe is me! Would I had never ascribed partners to my Lord and Cherisher!**

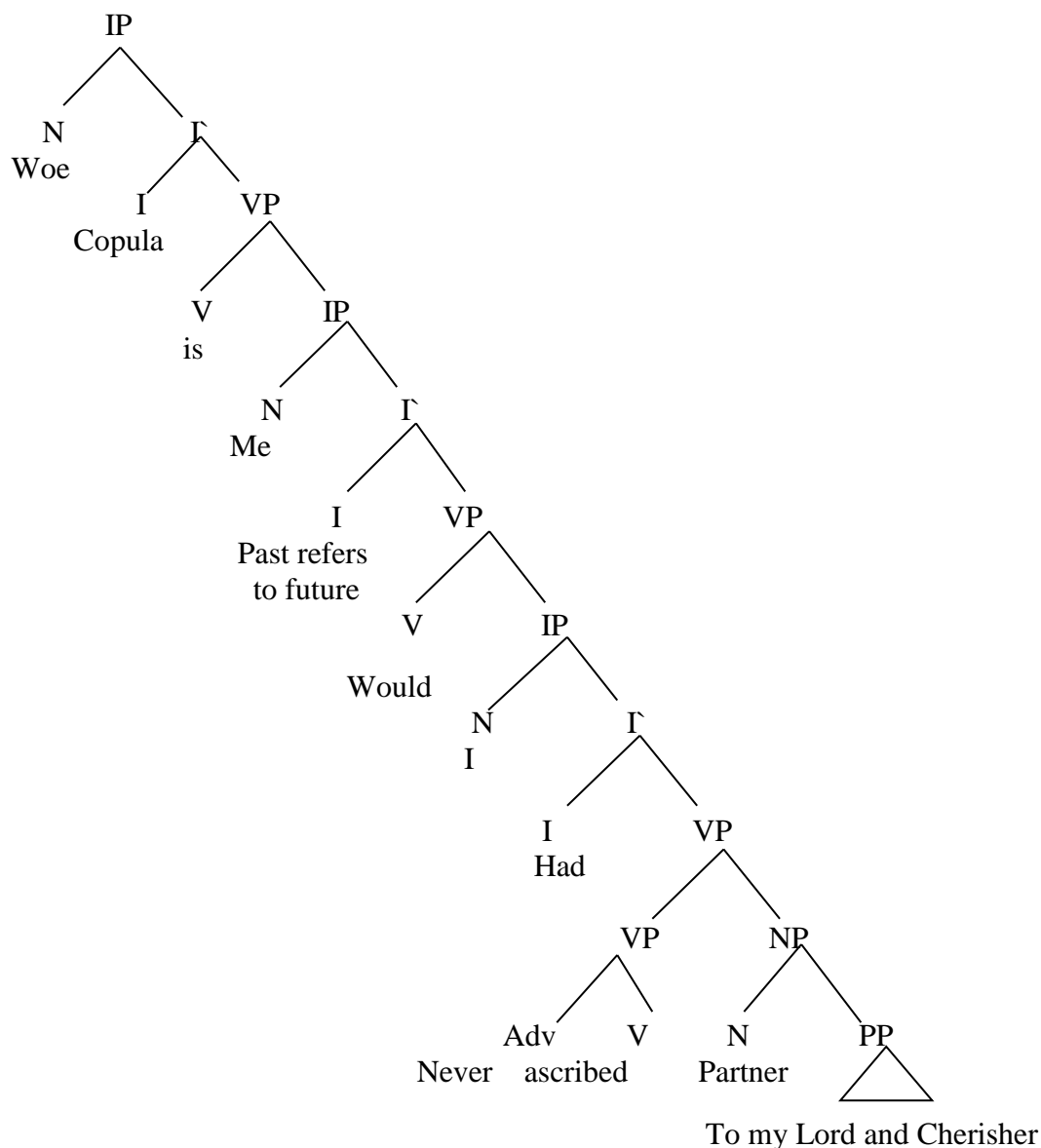
(Ali, 2006, p. 720).

ST: يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42].

Trs: yā laytanī lam ʾusšrik bi rabbī ʾaḥadān.



TT (5)



It seems that there is an overt difference between the vocative particle “يا / yā” in Arabic text and TT. The translator opts to omit the vocative particle “يا / yā”. He prefers to add the NP “woe is me” as an additional phrase in order to convey the grief of the disbeliever. On the other hand, the lexical word “لَيْتَنِي / laytanī” is a wish particle which entails a class shift. It is the addressee in this sentence which functions as a DP changed to “would +had +past participle” in order to convey the same meaning in TT. A class shift has been seen between the negative jussive particle “لام” and its equivalent in English. The negative particle “لَمْ / lam” is changed to the adverb “never”. The verb

“أَشْرِكُ” /<sup>ʾ</sup>usšrik / make a partner” is an imperfect verb in jussive mood. It has been changed to past perfect tense. It has been translated into “I had ascribed”. The lexical item “أَحَدًا” /<sup>ʾ</sup>aḥadān ” is a noun in Arabic text. It is retained with no translation in TT.

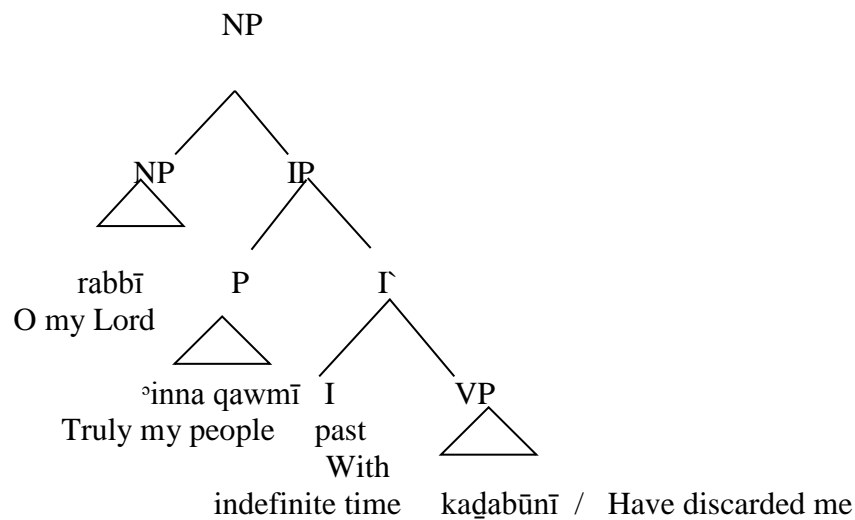
ST (6)

ST: رَبِّ إِنَّ قَوْمِي كَذَّبُونِ [al-Šuʿarāʾ, verse 117].

Trs: rabbī ʿinna qawmī kaḍabūnī.

TT: **O my Lord! truly my people have rejected me** (Ali, 2006, p. 922).

ST (6)



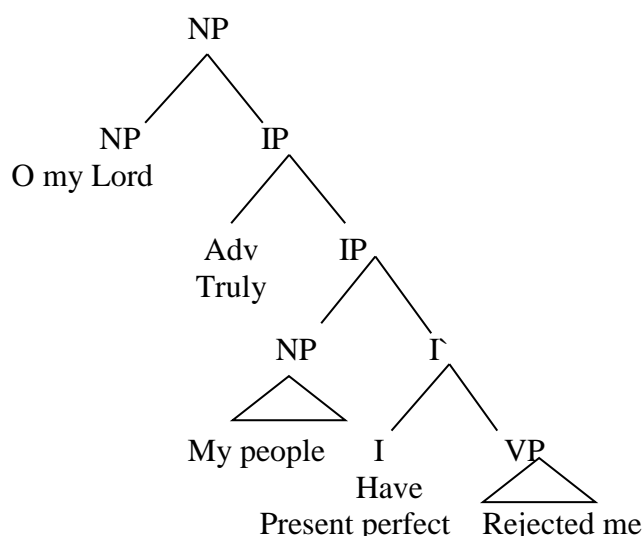
TT (6)

TT: **O my Lord! truly my people have rejected me** (Ali, 2006, p. 922).

ST: رَبِّ إِنَّ قَوْمِي كَذَّبُونِ [Al-Šuʿarāʾ, verse 117].

Trs: rabbī ʿinna qawmī kaḍabūnī.

# TT (6)



We notice in this brief vocative sentence that the vocative particle “يَا / yā” which is omitted from the vocative noun “رَبِّ / rabbī” has come up with “O my Lord” in TT. This addition leads to an obvious shift in the structure of the NP in both Arabic and English. The structure of the Arabic text contains the NP “رَبِّ / rabbī” is [N-D] while the structure of the English text contains [D –D-N] . This shift done by the translator does not affect the meaning of the ST “رَبِّ / rabbī” in TT. Furthermore, the Arabic particle “إِنِّ / inna” is a D changed obligatory to other class. It is changed to an adverb “truly”; nevertheless, the meaning of the ST “إِنِّ / inna” is not affected. On the contrary, the translator has sustained the meaning of the Arabic text “إِنِّ / inna” in TT.

Another major difference is observed between the ST verb phrase “كَذَّبُون / kaḏabūn” in Arabic and that in English. The VP “كَذَّبُون / kaḏabūn” is composed of the perfect verb “كَذَّبَ / kaḏaba” annexed by the third person plural pronoun “they” and the first person singular object pronoun “me”. We note that the translator has changed it to a different tense. He has changed it to present perfect tense “have rejected me”. The translator in reality has captured the real tense of Arabic text which has relevance to the present and presents a level shift.

### 5.2.2 Syntactic Analysis and Grammatical Shift Due to Lamentation Purpose

ST (7)

ST: يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [Yūsūf, verse 84].

Trs: yā ʾasāfā ʿalā Yūsūfa.

TT: **How great is my grief for Joseph!** (Ali, 2006, p. 574).

ST (7)

[<sub>NP</sub> yā ʾasāfā [<sub>PP</sub> ʿalā Yūsūfa ]]

O my sorrow for Joseph

TT (7)

TT: **How great is my grief for Joseph!** (Ali, 2006, p. 574).

ST: يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf ,verse 84].

Trs : yā ʾasāfā ʿalā Yūsūfa.

[<sub>AP</sub> How great [<sub>Γ</sub> [<sub>V</sub> is [<sub>NP</sub> my grief [<sub>PP</sub> for Joseph]]]]

It is worth mentioning that “يَا أَسْفَىٰ / yā ʾasāfā” is a vocative NP composed of the vocative particle “يَا / yā” and the noun “أَسْفَىٰ / ʾasāfā”. The noun “أَسْفَىٰ / ʾasāfā” is composed of the noun “أَسَفَ / ʾasaf” annexed by final “alif” which takes the place of the first person possessive pronoun “my” to be “ʾasafī / my sorrow”. We note that the NP “يَا أَسْفَىٰ / yā ʾasāfā” is changed to an exclamatory sentence in TT. It is translated into “How great is my grief”. So, the translator has fulfilled a syntactical shift where he changed the declarative vocative sentence to an exclamatory sentence. The translator has provided this syntactic shift to convey the grief feeling of the speaker in TT. The ST “عَلَىٰ يُوسُفَ / ʿalā Yūsūfa / for Yusuf” is a prepositional phrase which has kept the same grammatical category PP in TT.

### 5.2.3 Syntactic Analysis and Grammatical Shift Due to Exclamation Purpose

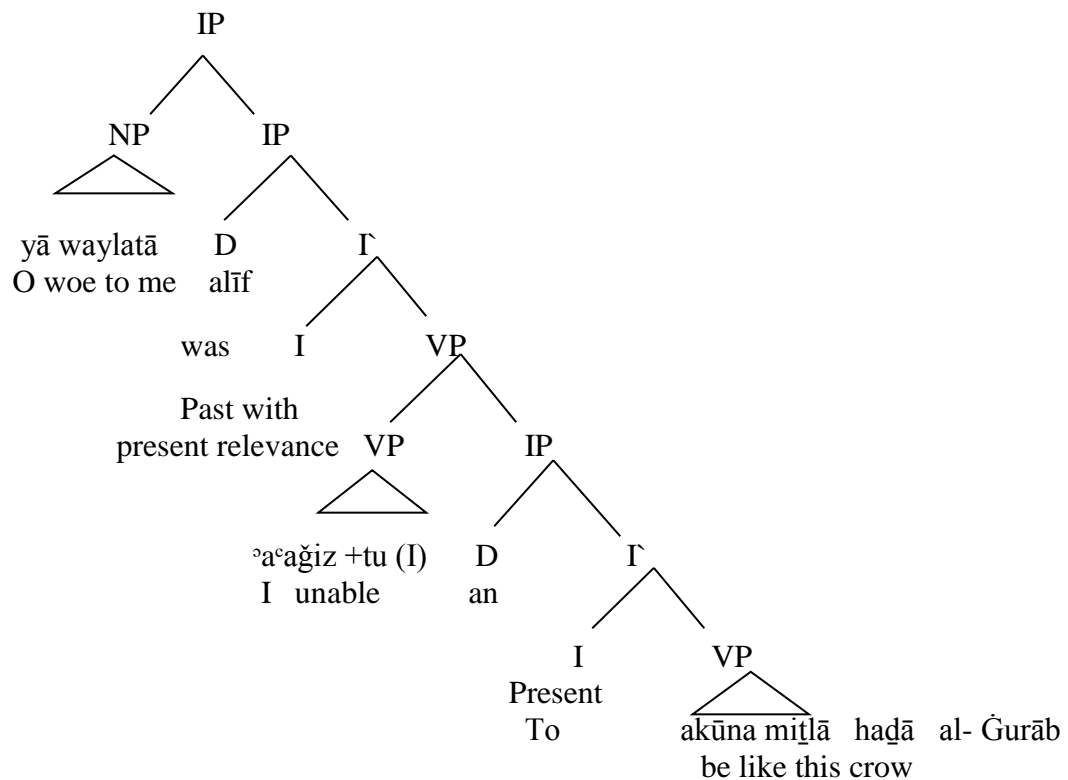
ST (8)

ST: يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي [ al-Ma'ida,verse31].

Trs: yā waylatā ʾaʿağiztu an akūna miṭlā haḍā al- Ġurāb fā ūwāriya sawʾata aḥī.

TT: **woe to me ! said he ; Was I not even able to be as this raven , and to hide the shame of my brother ?** (Ali, 2006, p. 256).

ST (8)



TT (8)

TT: **woe to me! said he ; Was I not even able to be as this raven , and to hide the shame of my brother ?** (Ali, 2006, p. 256).

ST: يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي [ al-ma'ida,verse31].

Trs : yā waylatā ʾaʿağiztu an akūna miṭlā haḍā al- Ġurāb fā ūwāriya sawʾata aḥī.

[NP woe to me !] [IP [I [V said [N he ;] [IP [I [I Was [N I [Adv P not even [AP able [IP [I to [V be [PP as this raven]]]]]]]]]]]]]]

An obvious shift is noticed between the ST “أ / alīf” and TT. It is transposed from interrogative particle functions as a D in the Arabic text to past verb “was” in TT. The VP “عَجَزْتُ / ʿaǧiztu” is composed of the perfect verb “عَجَزَ / ʿaǧiza” followed by the first person singular pronoun “ت / tu / I” . The VP “عَجَزْتُ / ʿaǧiztu” in the Arabic text has been changed to “adv and A” in the English text. It is rendered into “I was not even able”. The translator has presented a unit shift where he changed the VP to a clause. The ST “أَنَّ / an” is a subordinating conjunction . It is transposed to a different class. It is translated from D into the preposition “to”. The ST “أَكُونُ / akūna / be” is an imperfect verb. It is translated also to V “be”.

Besides, another transposition is located in the noun phrase “مِثْلُ هَذَا الْغُرَابِ / miṭlā haḍā al- Ġurāb” in the ST. The translator has presented a class shift where he changed the Arabic text from NP to PP in English translation in order to convey the same meaning of the original text. It is translated to “as this raven”. The ST “فَأُورِيْ / fā ūwāriya” is a VP prefixed by the particle of cause “ف / fā” and the imperfect verb “أُورِيْ / ūwāri” .The causative particle “ف / fā” is translated into a conjunction word “and”. While, the verb “أُورِيْ / ūwāri” is rendered into infinitive verb “to hide”. The NP “سَوَاءٌ أَخِيْ / sawʿata aḥī ” is translated into NP “the shame of my brother”. That is, the NP “سَوَاءٌ أَخِيْ / sawʿata aḥī” remains in the same category in TT.

ST (9)

ST: يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72].

Trs : yā waylatā ʾa ʾalidū wā anā ʾaǧūzun.

TT: **Alas for me! Shall I bear a child, seeing I am an old woman** (Ali, 2006, p. 530).

ST (9)

[<sub>NP</sub> yā waylatā] [<sub>IP</sub> [<sub>D</sub> ʾā [<sub>VP</sub> ʾalidū [<sub>Co-or</sub> wā [<sub>NP</sub> anā ʾaǧūzun]]]]].

O woe for me    shall I bear                      and            I'm an old woman

TT (9)

TT: **Alas for me! Shall I bear a child, seeing I am an old woman** (Ali, 2006, p. 530).

ST: يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72].

Trs : yā waylatā ʾā ʾalidū wā anā ʾağūzun.

[<sub>NP</sub> Alas for me !] [<sub>IP</sub> [<sub>I</sub> shall [<sub>N</sub> I [<sub>v</sub> bear [<sub>NP</sub> a child [<sub>Co-or</sub> seeing [<sub>IP</sub> [<sub>N</sub> I [<sub>I</sub> am [<sub>NP</sub> [<sub>AP</sub> an old ]woman]]]]]]]]].

The NP “يَا وَيْلَتَى / yā waylatā” in the ST consists of the vocative particle “يَا / yā / O” and the noun “وَيْلَتَى / waylatā / woe” . The item “وَيْل / wayl” is suffixed by the final “alīf” which has taken the place of the first person possessive pronoun to be “waylatī”.

The NP “يَا وَيْلَتَى / yā waylatā” is rendered into NP “Alas for me!” . Then, the translator sustained the same category of the Arabic text “يَا وَيْلَتَى / yā waylatā” in TT. In addition, the VP “أَلِدُ / ʾa ʾalidū” in the ST is composed of the imperfect verb “أَلِدُ / ʾalidū” prefixed by the interrogative particle “أ / ʾā” .

The VP “أَلِدُ / ʾalidū” is translated into a present tense verb. It is translated into “bear” while the interrogative particle “أ / ʾā” has been changed from D to the auxiliary verb “shall”. Definitely, the translator has produced a class shift. Moreover, the translator has produced a structure shift where the Arabic VP contains [ D-V ] changed to [I-N- V] in the English text. Besides, the simple sentence “وَأَنَا عَجُوزٌ / anā ʾağūzun” in the ST is prefixed by the conjunction word “و / wā” and the noun “عَجُوزٌ / ʾağūzun”. The conjunction “و / wā” is translated to the conjunction “seeing”. The NP “وَأَنَا عَجُوزٌ / wā anā ʾağūzun” is translated into a simple sentence. It is translated into “ I am an old woman”. With respect to the first person singular subject pronoun “أَنَا / anā”, it is changed to VP “I am”. And the Noun “عَجُوزٌ / ʾağūzun” is changed to AP. It is translated into “an old woman”. In general, the NP “وَأَنَا عَجُوزٌ / wā anā ʾağūzun” is changed into AP. Consequently, the translator provided a class shift.

ST (10)

ST: يَا حَسْرَتْنَا عَلَى مَا فَرَّطْنَا فِيهَا [ al- °An°ām , verse 31].

Trs: yā ḥasratānā °alā mā farratnā fihā.

TT: **Ah! Woe unto us that we took no thought of it** (Ali, 2006, p. 301).

ST (10)

[<sub>NP</sub> yā ḥasratānā ] [<sub>PP</sub> °alā [<sub>D</sub> mā [<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> farratnā [<sub>PP</sub> fihā ]]]]]]]

O our regret for what we neglected it

TT (10)

TT: **Ah! Woe unto us that we took no thought of it** (Ali, 2006, p. 301).

ST يَا حَسْرَتْنَا عَلَى مَا فَرَّطْنَا فِيهَا : يَا حَسْرَتْنَا عَلَى مَا فَرَّطْنَا فِيهَا [ al- °An°ām , verse 31].

Trs: yā ḥasratānā °alā mā farratnā fihā .

[<sub>NP</sub> Ah! woe unto us] [<sub>CP</sub> [<sub>C</sub> that [<sub>IP</sub> [<sub>N</sub> we [<sub>Γ</sub> [<sub>V</sub> took [<sub>NP</sub> no thought of [<sub>N</sub> it ]]]]]]]].

It is apparent that the translator has retained the same grammatical category of the NP “يَا حَسْرَتْنَا / yā ḥasratānā” in the TT where he translated it into NP “Ah! woe unto us” in TT. On the other part, the VP “فَرَّطْنَا / farratnā / we neglected” in the ST consists of the perfect verb “فَرَّطَ / farratā ” and the first person plural pronoun “ نَا / nā / we” . The translator, as it seems, has not kept the grammatical category of the VP “فَرَّطْنَا / farratnā” in the ST. From a close look at the VP “farratnā / neglected”, we note that it is replaced by a simple sentence. It is translated into “we took no thought of ”. That is, the translator produced this unit shift to preserve the meaning of the Arabic text “farratnā” in TT. Besides, the PP “فِيهَا / fihā” in the ST has been changed to a different unit shift in the English translation. It is changed to the pronoun “It”. As we observe, we see that the translator also produced an economical unit shift keeping the meaning of the ST “فِيهَا / fihā” in the TT.



ST (11)

ST: يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ [ al-Ṣaffāt, verse.p.20].

Trs: yā waylanā haḍā yawmu al-dīni.

TT: **Ah! Woe to us! This is the Day of Judgment** (Ali, 2006, p. 1139).

ST (11)

[<sub>NP</sub> yā waylanā ] [<sub>D</sub> haḍā [<sub>NP</sub> yawmu al-dīni]]

O, woe to us        this is        the Day of Judgment

TT (11)

TT: **Ah! Woe to us! This is the Day of Judgment** (Ali, 2006, p. 1139).

ST: يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ [ al-Ṣaffāt, verse.p.20].

Trs : yā waylanā haḍā yawmu al-dīni.

[<sub>NP</sub> Ah! Woe to us !] [<sub>IP</sub> [<sub>D</sub> This [<sub>Γ</sub> [<sub>v</sub> is [<sub>NP</sub> the Day of Judgment]]]]]

Obviously, the NP “يَا وَيْلَنَا” / yā waylanā” in the ST has been translated into NP. A significant shift can be observed between the structure of NP in the ST “يَا وَيْلَنَا” / yā waylanā” and TT. The NP in the Arabic text consists of [D-NP]. In the English translation, the NP consists of [D-N-PP]. Additionally, the ST “يَا وَيْلَنَا” / yā waylanā” is changed from vocative expression to exclamatory expression ended by the exclamation mark (!). In the same vein, the determiner “هَذَا” / haḍā” in the Arabic text has been shifted to DP. It is rendered into “this is”. It has the structure [D-V]. Consequently, the translator provided a structure shift pertaining to “هَذَا” / haḍā” in the Arabic text. The NP “يَوْمُ الدِّينِ” / yawmu al-dīni” in the ST is a NP. It has retained the same grammatical category in the English translation and is translated into NP “the day of Judgment”.

ST (12)

ST: يَا بُشْرَى هَذَا غُلَامٌ [Yūsuf, verse 19].

Trs: yā bušrā haḍā gulāmūn.

TT: **Ah there! Good news! Here is a (fine) young man!** (Ali, 2006, p. 551).

ST (12)

[<sub>NP</sub> yā bušrā      [<sub>NP</sub> [<sub>D</sub> haḏā [<sub>N</sub> ġulāmūn ]]

Ah there! Good news!      Here is a boy

TT (12)

TT: **Ah there! Good news! Here is a (fine) young man!** (Ali, 2006, p. 551).

ST: يَا بُشْرَىٰ هَذَا غُلَامٌ [Yūsūf,verse19].

Trs: yā bušrā haḏā ġulāmūn.

[<sub>DP</sub> Ah there!] [<sub>AP</sub> Good news! ] [<sub>IP</sub> [<sub>Adv</sub> Here [<sub>V</sub> is [<sub>AP</sub> a (fine) young man!]]]].

There is clearly a considerable shift between the NP “يَا بُشْرَىٰ / yā bušrā” in the ST and TT. The lexical items “يَا بُشْرَىٰ / yā bušrā” in Arabic text is a NP composed of the D “يَا / yā” and the N “بُشْرَىٰ / bušrā”. The ST “يَا / yā” is shifted to DP. It is translated into “Ah there!”. Thus, the translator produced a unit shift since he changed the D “يَا / yā” in Arabic text to DP. Similarly, the lexical item “بُشْرَىٰ / bušrā” in the ST is replaced by AP in TT. It is rendered into “good news!”. Thus, the translator has provided a unit shift. In addition, when we look at the whole Arabic text “يَا بُشْرَىٰ / yā bušrā” we note that “يَا بُشْرَىٰ / yā bušrā” is a vocative expression converted to an exclamatory expression “Ah there! Good news”! That is, the translator has provided a syntactic change pertaining to “يَا بُشْرَىٰ / yā bušrā”. Another important shift has been noted between the nominal simple sentence “هَذَا غُلَامٌ / haḏā ġulāmūn” in the ST and TT. It is changed to an exclamatory adverbial simple sentence. It is translated into “Here is a (fine) young man!”. As it seems, the ST “هَذَا / haḏā / this is” is translated into “here” in the English text. In a sense, it has been shifted from D to Adv. In other words, the translator has produced a class shift. Besides, the N “غُلَامٌ / ġulāmūn” in the Arabic text has been changed to another unit shift. It is changed to AP. It is translated into “a (fine) young

man”. On the whole, the translator has changed the vocative ST “يَا بُشْرَىٰ هَذَا غُلَامٌ” to an exclamatory sentence “Ah there! Good news! Here is a (fine) young man!”.

ST (13)

ST: يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقدِنَا [ Yāsin,verse52].

Trs: yā waylanā man baʿaṭanā min marqadinā.

TT: **Ah! Woe unto us! who hath raised us up from our beds of repose ?** (Ali, 2006, p. 1128).

ST (13)

[<sub>NP</sub> yā waylanā [<sub>IP</sub> [<sub>D</sub> man [<sub>r</sub> [<sub>VP</sub> baʿaṭanā [<sub>PP</sub> min marqadinā]]]]]

O, woe to us            who            raised us up            from our sleeping place

TT (13)

TT: **Ah! Woe unto us! who hath raised us up from our beds of repose ?** (Ali, 2006, p. 1128).

Trs: yā waylanā man baʿaṭanā min marqadinā

ST: يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقدِنَا [ Yāsin,verse52]

[<sub>NP</sub> Ah! Woe [<sub>PP</sub> unto us! [<sub>CP</sub> [<sub>N</sub> who [<sub>C</sub> [<sub>C</sub> hath [<sub>IP</sub> [<sub>r</sub> [<sub>VP</sub> raised us up [<sub>PP</sub> From our beds of repose ?]]]]]]]

Quite a difference is observed between the structure of the NP “يَا وَيْلَنَا / yā waylanā” and that of TT. The structure of the ST “يَا وَيْلَنَا / yā waylanā” is [ D- NP] while, the structure of the TT is [ D-N- PP]. As well, a syntactic difference is recorded between Arabic the text “يَا وَيْلَنَا / yā waylanā” and that in the English text “Ah! Woe unto us!”. It is changed from a vocative expression to an exclamatory expression. A significant level shift is available in this vocative sentence between the VP “بَعَثْنَا / baʿaṭanā” and its equivalent in TT. The VP “بَعَثَ / baʿaṭa” in the Arabic text is in a past tense with relevance to present time followed by the first person plural object pronoun “نَا. / nā”. As it seems, it is

changed to the present perfect tense. It is translated to “hath raised us” in English. The PP “مِنْ مَّرْقَدِنَا” /min marqadinā” in the source text has retained the same grammatical category in TT. It has been translated into “from our beds of repose”.

ST (14)

ST: يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ [ Yūsūf,verse 11] .

Trs: yā ʾabanā mā lakā lā taʾmannā ʾalā Yūsūfa.

TT: **O our father! Why dost thou not trust us with Joseph** (Ali, 2006, p. 548).

ST (14)

[<sub>NP</sub> yā ʾabanā [<sub>DP</sub> mā lakā [<sub>IP</sub> [<sub>D</sub> lā [<sub>Γ</sub> [<sub>VP</sub> taʾmannā [<sub>PP</sub> ʾalā Yūsūfa]]]]]]

O our father      why do                      not              trust us              with Joseph

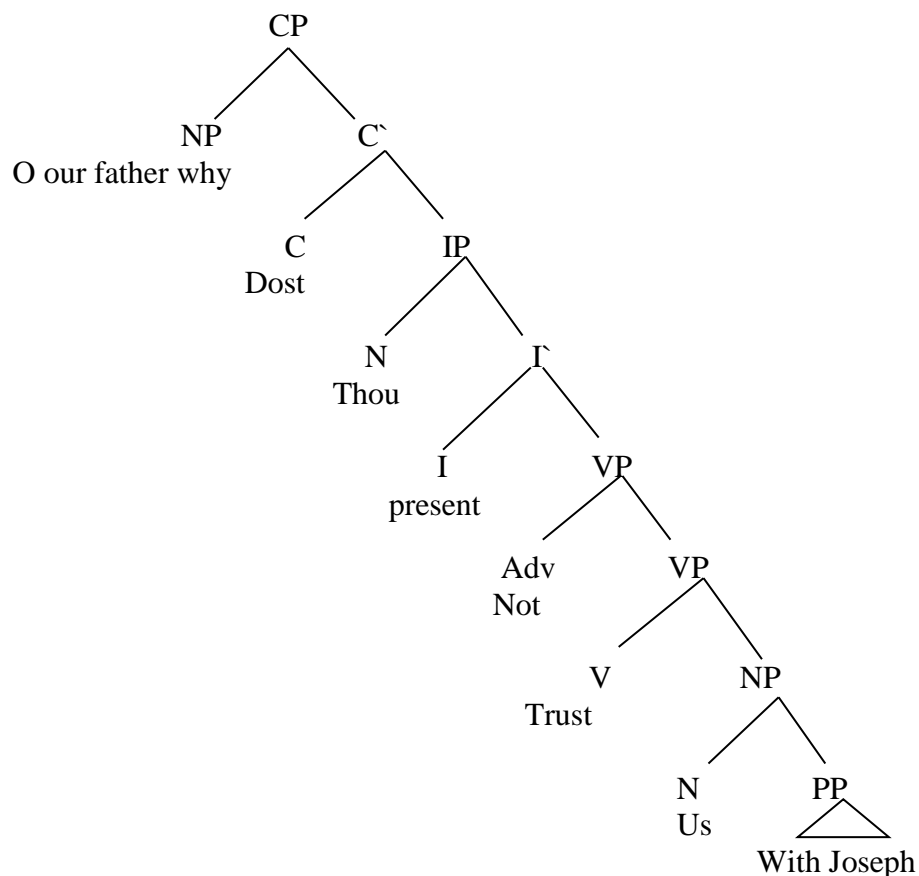
TT (14)

TT: **O our father! Why dost thou not trust us with Joseph** (Ali, 2006, p. 548).

Trs: yā ʾabanā mā lakā lā taʾmannā ʾalā Yūsūfa.

ST: يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ [ Yūsūf, verse 11]

TT (14)



This vocative sentence is characterized by quite a class shift between the Arabic D “لَا / la” and its equivalence “not” in TT. The translator, as we note, rendered “لَا / la” which functions as a D into Adv to convey the meaning of the ST “لَا / la”. Another important shift is observed between the VP “تَأْمَنَّا / taʾmannā” and TT. The VP “تَأْمَنَّا / taʾmannā” in Arabic is composed of the present verb “تَأْمَنُ / taʾman” suffixed by the first person object plural pronoun “نَا / nā / us”. As it is observed, the Arabic text “تَأْمَنَّا / taʾmannā” is changed to the phrasal verb “trust us with” in the present tense. That is, the translator attempted to give a different structure in TT to that in ST “تَأْمَنَّا / taʾmannā” in order to convey the original meaning of the ST. It is rendered to “trust us with”.

ST (15)

ST: يَا حَسْرَةً عَلَى الْعِبَادِ [Yasīn , verse 30].

Trs: yā ḥasratān ʿalā al-ʿibādī.

TT: **Ah! Alas for (My) servants!** (Ali, 2006, p. 1123).

ST (15)

[<sub>NP</sub> yā ḥasratān [ <sub>PP</sub> ʿalā al-ʿibādī]]

O, Alas for servants

TT (15)

TT: **Ah! Alas for (My) servants!** (Ali, 2006, p. 1123).

ST: يَا حَسْرَةً عَلَى الْعِبَادِ [Yasīn , verse 30].

Trs: yā ḥasratān ʿalā al-ʿibādī.

[<sub>NP</sub>Ah ! Alas ] [ <sub>PP</sub> for (My ) servants]]

In this vocative sentence of sūrat Yasīn no grammatical shift is noticed between the “ يَا حَسْرَةً / yā ḥasratān / Ah! Alas!” in the Arabic text and its equivalence in TT. Both are categorized as NP, but they differ in their syntactic function. The NP “ يَا حَسْرَةً / yā ḥasratān” in the Arabic text is a vocative expression while in English it is changed to a vocative expression ending with an exclamation mark “Ah ! Alas”. The PP “ عَلَى الْعِبَادِ / ʿalā al-ʿibādī” has kept the same category in the exclamatory sentence. It is translated into PP “for (My) servants!”. Syntactically, the Qurʾānic vocative sentence is transposed to an exclamatory sentence.

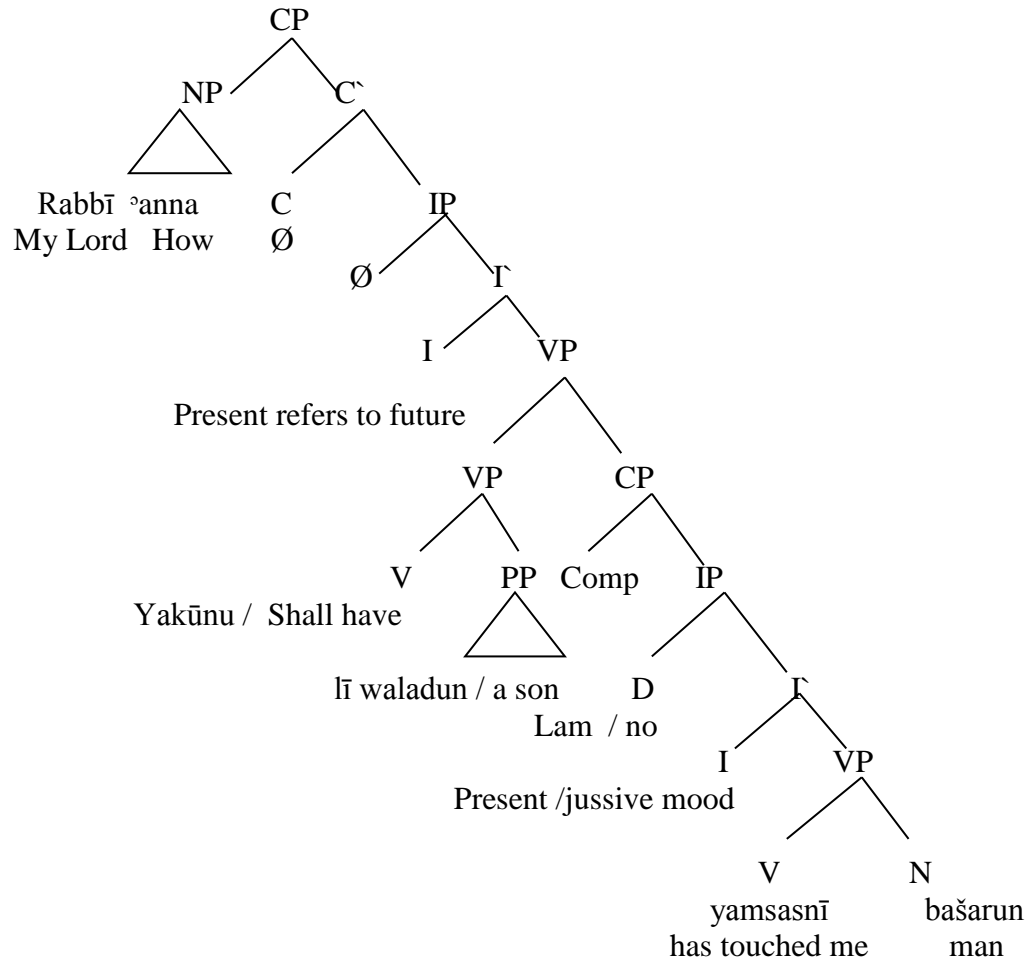
ST (16)

ST: رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ [āl-Imrān, verse 47].

Trs: rabbī ʿanna yakūnu lī waladun wā lam yamsasnī bašarun.

TT: **O my Lord! How shall I have a son when no man hath touched me?** (Ali, 2006, p. 139).

ST (16)



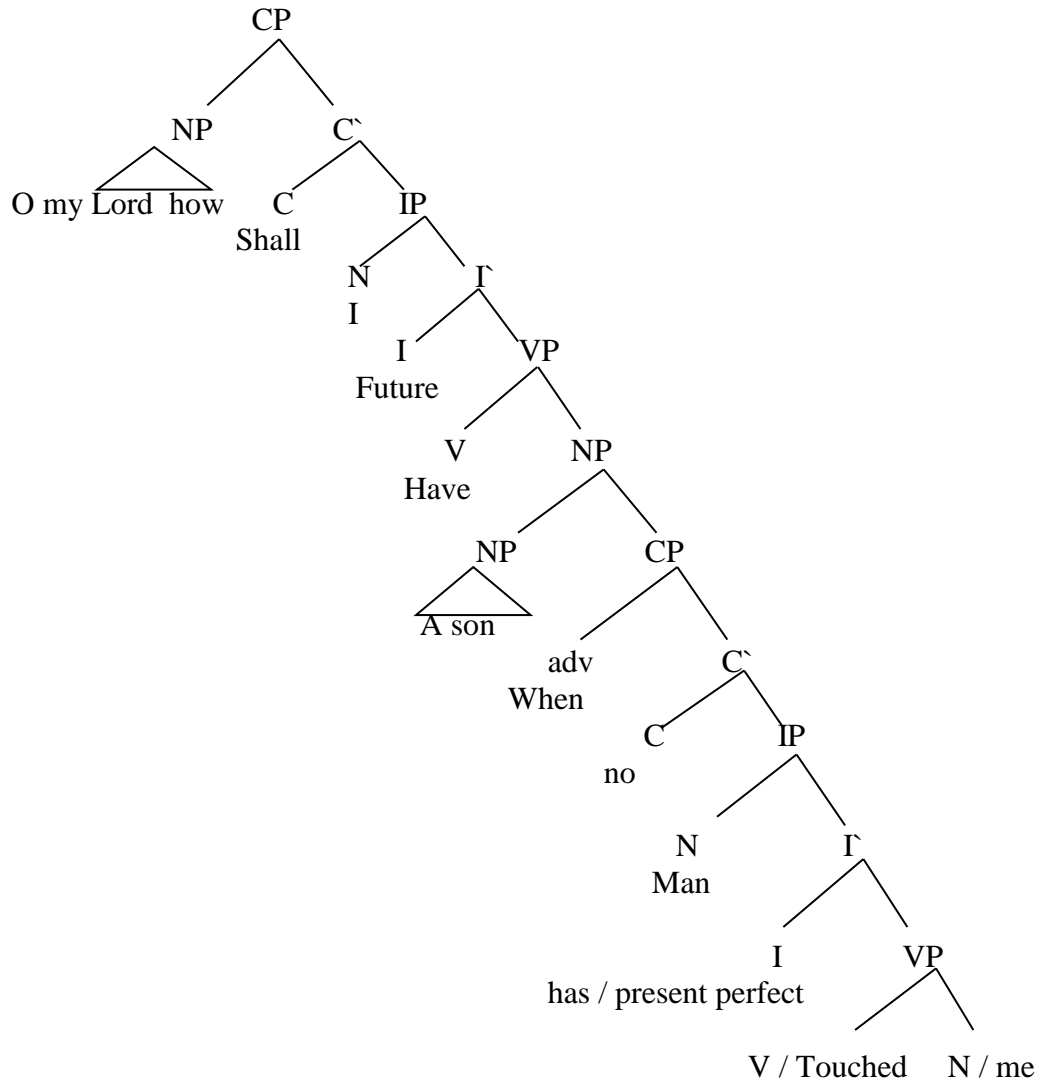
TT (16)

TT: **O my Lord! How shall I have a son when no man hath touched me?** (Ali, 2006, p. 139).

ST: رَبِّ اَنِّىْ يَكُوْنُ لِىْ وَلَدٌ وَلَمْ يَمَسِّنِىْ بَشَرٌ [ āl-ʿImrān, verse 47].

Trs: rabbī ʿanna yakūnu lī waladun wā lam yamsasnī bašarun.

TT (16)



The ST “رَبِّ / rabbī” is rendered into NP in TT. It is rendered into “O my Lord”. The structure of the ST “رَبِّ / rabbī” is different from that in TT. In English, the structure of the lexical item “my Lord” is made of [D- NP] while the structure of the Arabic lexical item “رَبِّ / rabbī” is made of [ N-D]. At the same time, a significance difference is also noted between the Arabic verb “يَكُونُ / yakūnu” and that in English. The Arabic verb “يَكُونُ / yakūnu” is present tense with future relevance. It is shifted to present verb preceded by auxiliary verb. It is translated into “shall have”. The translator has used the tense that is most suitable for making the translation acceptable to readership. However, the translator has provided level shift by making use of future tense in TT. Besides, a class shift is observed between the negative jussive particle “لَمْ / Lam” in Arabic and



that in English. The Arabic particle “لَمْ / Lam” is changed to Adv “no”. In this respect, we notice that the translator made use of an obligatory shift to convey the meaning of the Arabic lexical item “لَمْ / Lam” to TT. Also, the conjunction word “وَ / wā” is changed to a different class in TT. It is rendered into adv of time “when”. The ST verb phrase “يَمَسُّنِي / yamsasnī / has touched me” is a present verb in jussive mood. It is changed to present perfect tense. It has been rendered to “hath touched me”. Thus, we observe that the translator has made use of the present perfect tense since it corresponds with the original tense of the Arabic text “يَمَسُّنِي / yamsasnī”. Then, the translator has used a level shift to be acceptable in TT.

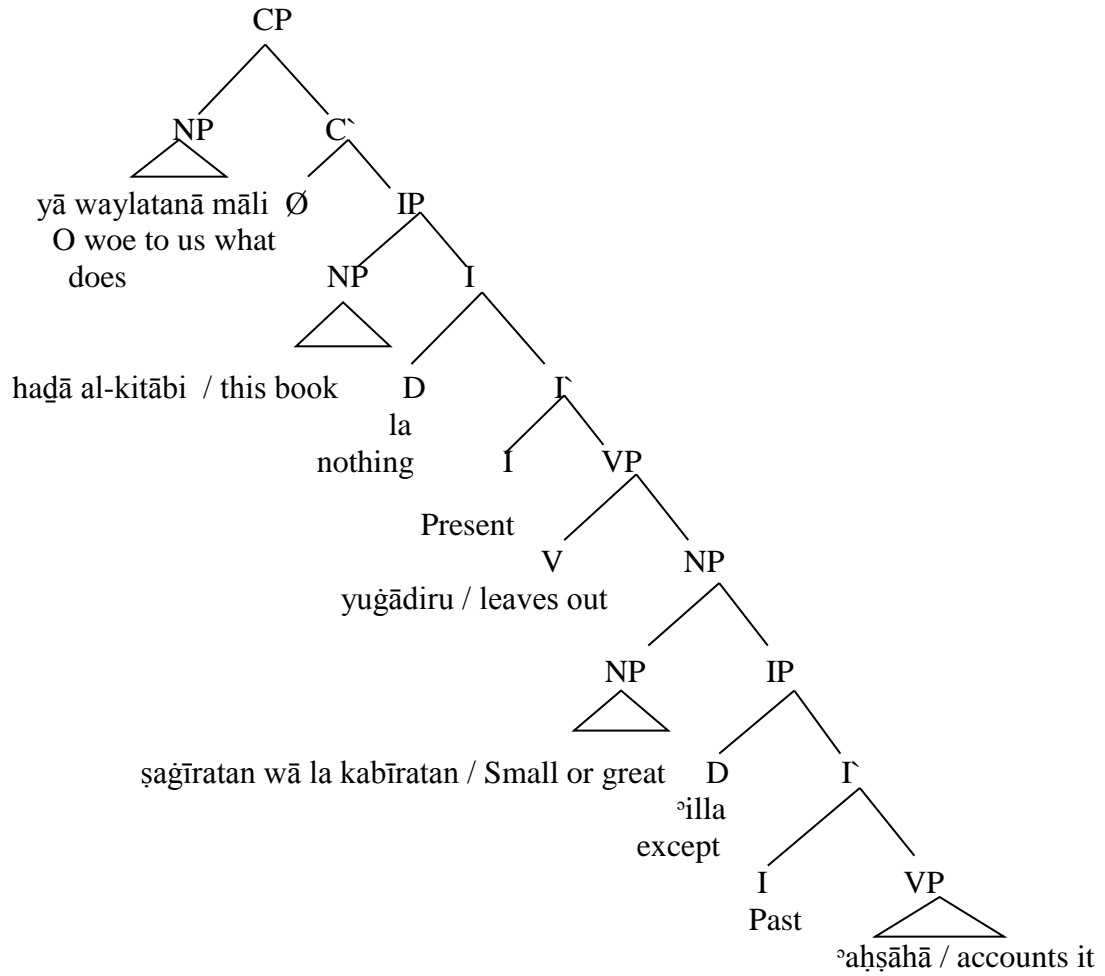
ST (17)

ST: يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا [ al-Kahif, verse49].

Trs: yā waylatanā māli haḏā al-kitābi lā yuḡādiru ṣaḡīratan wā lā kabīratan ʾilla ʾaḥṣāhā.

TT: **Ah! Woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!** (Ali, 2006, p. 722).

ST (17)



TT (17)

TT: **Ah! Woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!** (Ali, 2006, p. 722).

ST: يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا [ al-Kahif, verse49].

Trs: yā waylatanā māli ḥaḍā al-kitābi lā yuḡādiru ṣaḡīratan wā lā kabīratan ʿilla ʾaḥṣāhā.

[NP Ah! woe to us! [CP what [IP [NP a Book [VP is this! [IP [N It [Γ [VP leaves out nothing [AP small or great, [IP [D but [VP takes account thereof!]]]]]]]]

Looking at the Arabic vocative expression “يَا وَيْلَتَنَا / yā waylatanā”, we note that it has a [ D- NP] structure. It has been rendered to a different structure to contain [ D-N- PP] in

TT. The translator did not maintain the original structure of the Arabic text “يَا وَيْلَتَنَا / yā waylatanā”, but he tried to establish a different structure in TT. The clause “مَا لِي هَذَا الْكِتَابِ” / māli haḍā al-kitābi” is a question has been shifted to an exclamatory sentence. It is rendered into “what a book is this!”. The translator has made use of an exclamatory sentence to maintain the original meaning of the ST represented by “مَا لِي هَذَا الْكِتَابِ” / māli haḍā al-kitābi” in TT. Thus, he made a syntactic shift. The VP “يُغَادِرُ” / yuḡādiru” is an imperfect verb prefixed by the negative particle “لَا / Lā”. The VP “يُغَادِرُ” / yuḡādiru” has an implicit subject estimated by the neutral pronoun “it”. So, the ST “يُغَادِرُ” / yuḡādiru” is changed to the phrasal verb “it leaves out nothing”. If we look at the English text “it leaves out nothing”, we find that the translator has provided a different structure to that in the Arabic text. The translator, by using this obligatory shift, maintains the meaning of the original text. In the same vein, we observe that the translator has changed the original structure of the collocation “صَغِيرَةً وَلَا كَبِيرَةً / ṣaḡīratan wā lā kabīratan” in TT. It is a noun phrase changed to Adjective phrase “small or great”. This class shift complies with the structure of the English language. Another shift is observed between the ST verb phrase “أَحْصَاهَا / aḥṣāhā ” and that in English. The ST “أَحْصَاهَا / aḥṣāhā ” is a perfect verb suffixed by the explicit pronoun “هَا / hā” which refers to collocation “صَغِيرَةً وَلَا كَبِيرَةً / ṣaḡīratan wā lā kabīratan”. It is translated to the phrasal verb “takes account thereof”.

#### 5.2.4 Syntactic Analysis and Grammatical Shift Due to Call for Help Purpose

ST (18)

ST: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ [ Faṭir, verse37].

Trs: rabbanā aḥriḡnā naʿmalu salihān ḡayra ʿallādī kunnā naʿmalu.

TT: **Our Lord! Bring us out: we shall work righteousness, Not the (deeds) we used To do!** (Ali, 2006, p. 1112).

ST (18)

[<sub>NP</sub> rabbanā [<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> aḥriḡnā [<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> naʾmalu [<sub>AP</sub> salihān ḡayra ʾalladī [<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> kunnā

Our Lord take us out we will do righteousness other than we were  
[<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> naʾmalu]]]]]]]  
doing

TT (18)

**TT: Our Lord! Bring us out: we shall work righteousness, Not the (deeds) we used To do!** (Ali, 2006, p. 1112).

ST: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ [Faṭir, verse37].

Trs: rabbanā aḥriḡnā naʾmalu salihān ḡayra ʾalladī kunnā naʾmalu.

[<sub>IP</sub> [<sub>NP</sub> Our Lord!] [<sub>Γ</sub> [<sub>VP</sub> Bring us out] [<sub>IP</sub> [<sub>N</sub> we [<sub>Γ</sub> shall [<sub>V</sub> work [<sub>NP</sub> [<sub>N</sub> righteousness ,  
[<sub>AdvP</sub> Not the ( deeds) ] [<sub>IP</sub> [<sub>N</sub> we [<sub>VP</sub> used To do]]]]]]]]]

In the above verse, the VP “أَخْرِجْنَا / aḥriḡnā” in the Arabic text is an imperative verb translated into an imperative phrasal verb “bring us out”. Both Arabic and English texts indicate imperative, but they differ in their structure. The Arabic imperative form contains bare imperative verb “أَخْرِجْ / aḥriḡ” and “نَا / nā” while, the structure of the imperative phrasal verb contains the verb “bring”, pronoun “us” and preposition “out”.

Besides, the ST “نَعْمَلْ / naʾmalu” is a VP composed of the imperfect tense “نَعْمَلْ / naʾmalu” annexed by an implicit first person plural pronoun “we”. It is changed to a VP in the future form. It is changed to “we shall do”. In reality, the translator has presented the suitable tense in TT as the imperfect tense “نَعْمَلْ / naʾmalu” indicates future. Then, the translator has sustained the original tense of the Arabic text “نَعْمَلْ / naʾmalu” and made a level shift. A major class shift is located between “غَيْرَ / ḡayra” in the source text and its translation. The ST “غَيْرَ / ḡayra” is a N transposed to negative particle “not”. The ST

“الَّذِي / ʿalladī” is a relative pronoun changed to definite article “the” with keeping the same grammatical category (D). Besides, the ST “كُنَّا / kunnā” is a VP composed of the perfect verb annexed by the first person plural object pronoun “we”. It is changed to VP “we used to”. The second “نَعْمَلُ / naʿmalu” is a VP changed to V “do”. As it is noted, the VP “نَعْمَلُ / naʿmalu” is composed of the imperfect verb annexed by the first person plural object pronoun “we”. It is rendered into present verb “do”. With this respect, the translator has provided a unit shift.

ST (19)

ST: **وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ** [ al-Zuḥruf, verse 77].

Trs : yā Māliku li yaqḍī ʿalaynā rabbuka.

TT: **O Mālik! would that thy Lord make an end to us !** (Ali, 2006, p. 1279).

ST: (19)

[<sub>NP</sub> yā Māliku [<sub>IP</sub> [<sub>D</sub> li [<sub>V</sub> yaqḍī [<sub>PP</sub> ʿalaynā [<sub>NP</sub> rabbuka ]]]]

O Malik!                      Let    put an end    to us            your lord

TT (19)

TT: **O Mālik! would that thy Lord make an end to us !** (Ali, 2006, p. 1279).

ST: **وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ** [ al-Zuḥruf, verse 77].

Trs : yā Māliku li yaqḍī ʿalaynā rabbuka.

[<sub>IP</sub> [<sub>NP</sub> O Mālik! ] [<sub>Γ</sub> [<sub>VP</sub> would that [<sub>IP</sub> [<sub>NP</sub> thy Lord [<sub>Γ</sub> [<sub>V</sub> make [<sub>NP</sub> an end [<sub>PP</sub> to us]]]]]]]]].

In the above vocative sentence, we remark that the imperative particle “لِ / li” prefixed the present verb in jussive mood “لِيَقْضِ / li yaqḍī” in the Arabic text . In English, the translator has shifted the ST “لِ / li” from D to a different shift. He has translated it into

wish form “would that”. Then, he made a unit shift. Further, the ST “يَقْضِ / yaqdī” is a present verb in the jussive mood translated into the phrasal verb “make an end”.

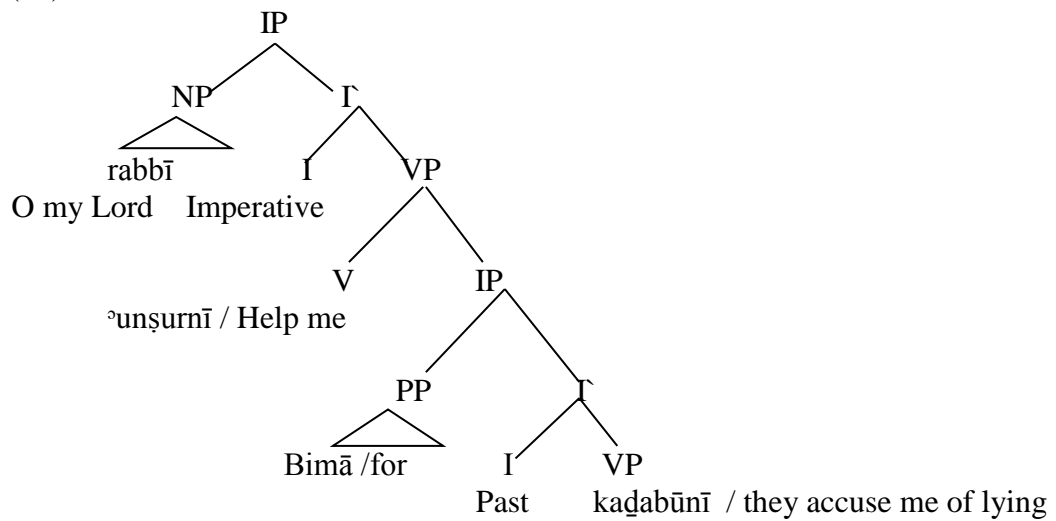
ST (20)

ST: رَبِّ انصُرْنِي بِمَا كَذَّبُونَ [ al-Muʿminun,verse26].

Trs : rabbī ʿunṣurnī bimā kaḍabūnī.

TT: **O my Lord! Help me: for that they accuse me of falsehood!** (Ali, 2006, p. 848).

ST (20)

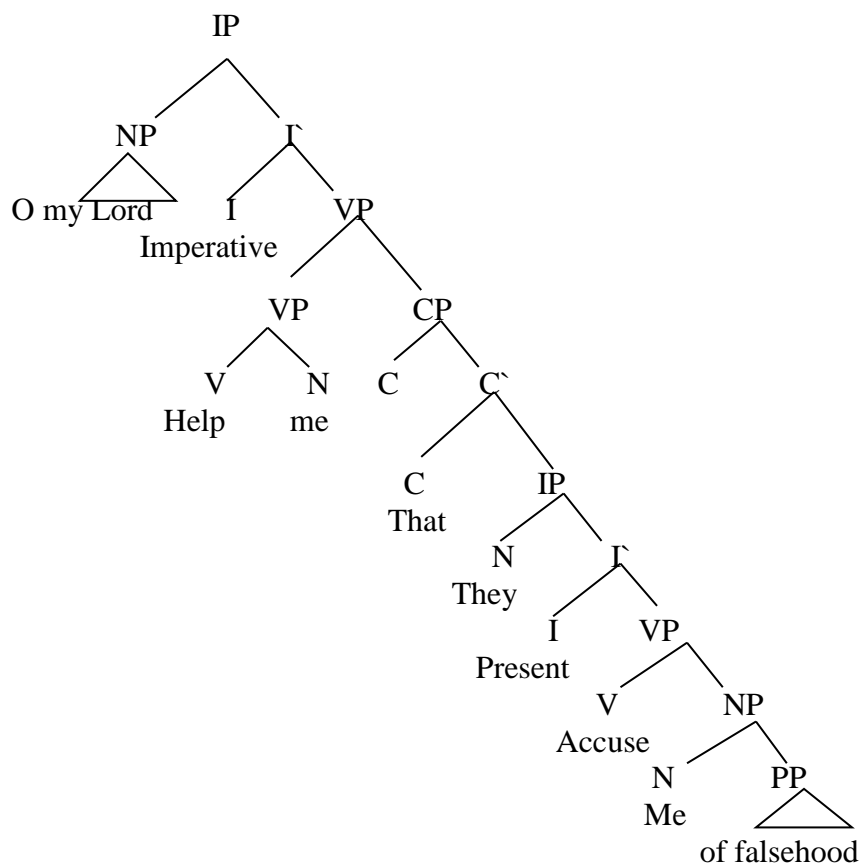


TT (20)

TT: **O my Lord! Help me: for that they accuse me of falsehood!** (Ali, 2006, p. 848).

ST: رَبِّ انصُرْنِي بِمَا كَذَّبُونَ [ al-Muʿminun,verse26].

Trs: rabbī ʿunṣurnī bimā kaḍabūnī.



Noticeably, the addressee “رَبِّ / rabbī” is free of the vocative particle “يَا / yā” while it prefixes the vocative noun phrase “O my Lord” in TT. On the contrary, the translator has kept the same structure of the Arabic V “انصُرْنِي / ʾunṣurnī” in the English text. The Arabic text “انصُرْنِي / ʾunṣurnī” is made of the bare imperative verb “انصُر / ʾunṣur” and first person singular objective pronoun “ي/ ya/ me”. In English, we notice the same structure “help me”. The prepositional phrase in the Arabic text, “بِمَا / bimā”, consists of the preposition “بـ / Bi” and relative redundant particle “مَا / mā”. It is changed to the conjunction phrase (i.e. coordinator) “for that”. An overt difference is also noted between the verb phrase “كَذَّبُونْ / kaḏabūnī” in the Arabic text and English translation. The verb phrase “كَذَّبُونْ / kaḏabūnī” is past tense suffixed by an explicit third person subject pronoun “و / they” and the first person singular pronoun object “me”. It is changed to a simple sentence “they accuse me of a falsehood”. The translator has made use of unit shift since he changed the Arabic text from VP into simple sentence.

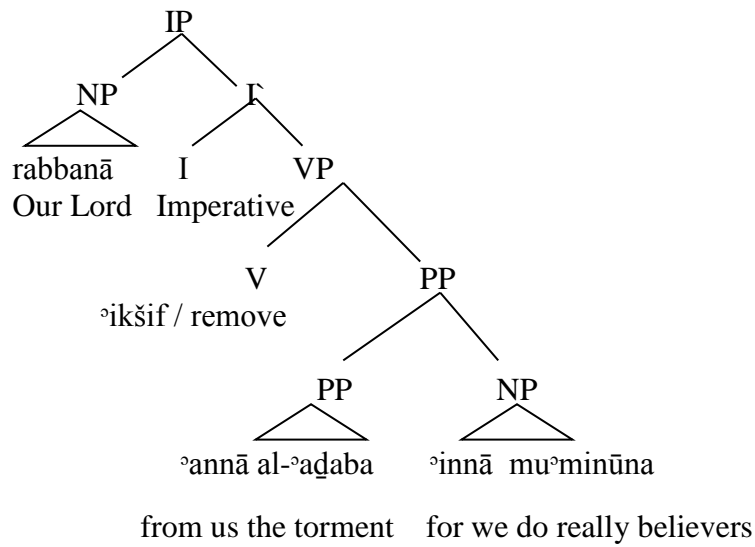
ST (21)

ST: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12].

Trs: rabbanā ʾikšif ʾannā al-ʾaḍaba ʾinnā muʾminūna.

TT: **Our Lord! Remove the Penalty from us, for we do really believe!** (Ali, 2006, p. 1284).

ST (21)



TT (21)

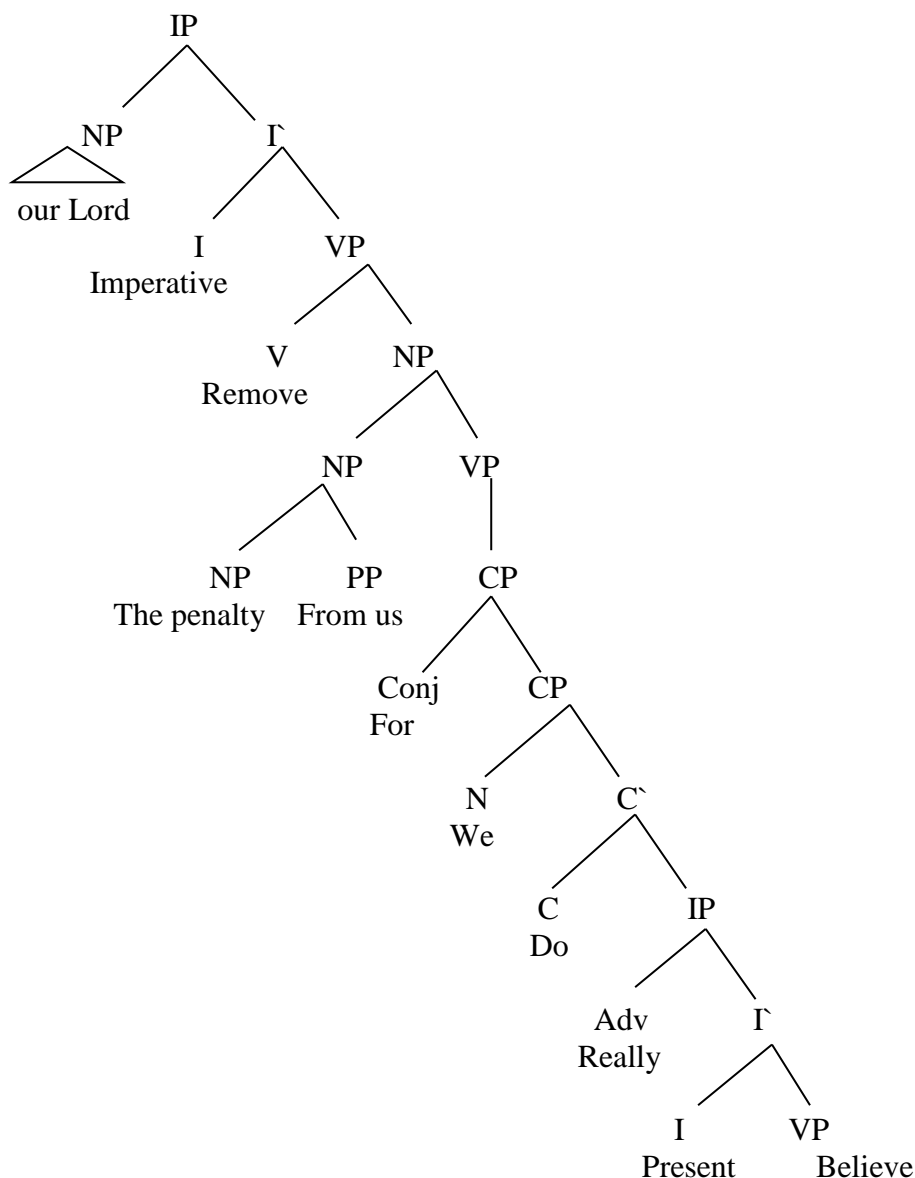
TT: **Our Lord! Remove the Penalty from us, for we do really believe!** (Ali, 2006, p. 1284).

ST: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12].

Trs: rabbanā ʾikšif ʾannā al-ʾaḍaba ʾinnā muʾminūna.



TT (21)



The NP “رَبَّنَا /rabbanā” [N-D] in the Arabic text has not retained the same structure in English. It has been rendered into “our Lord”[ D-N]. The ST “ʾikšif” is an imperative verb which has retained the same imperative form “remove” in English”. The lexical item “إِنَّا / ʾinnā” is a particle which resembles the verb since it has certain verbal meaning and force. Therefore, it is a semi –verb in Arabic language. The particle “إِنَّا / ʾinnā” has an explicit first person subject pronoun “نا / we” changed to PP “for we do really”. The translator has replaced the Arabic lexical item “إِنَّا / ʾinnā” by more than one word in the English text. Thus, he made a unit shift. The lexical item “مُؤْمِنُونَ /

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out”. That is, the translator has changed the Arabic imperative verb “أَخْرِجْنَا / aḥriğnā” by more than one word in English which differs from the structure of that in Arabic. The prepositional phrase “مِنْهَا / minhā” consists of the preposition “مِنْ / min” and the pronoun “hā/ it” and refers to something inanimate (Hell). The translator has rendered the prepositional phrase “مِنْهَا / minhā” into PP “of this” in TT. The pronoun ‘hā/ it’ is rendered into the demonstrative pronoun ‘this’ to refer to Hell. The lexical item “فَإِنْ / fa’in” has the meaning of “if” and is composed of the conjunction word “فَ / fa” and the conditional particle “إِنْ / in”. The conjunction “fa” is changed into the adverb “ever”. The ST “عُدْنَا / ʿudnā” is VP translated into VP “we return” in TT. Besides, the DP “فَإِنَّا / fa’innā” is composed of the conjunction word “fa”, the emphatic particle “ / in” and the first person plural subject pronoun “نا / nā / we”.

The conjunction “fa” is changed to adverb of time “then” and the emphatic particle “ / in” is changed to adverb “indeed”. In end, the lexical item “ظَالِمُونَ / zālīmūna” is changed from noun to simple sentence “shall we be wrong-doers”. Thus, the translator has made a unit shift.

### 5.2.5 Syntactic Analysis and Grammatical Shift Due to Particularization Purpose

ST (23)

ST: عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd,verse,73].

Trs: ʿalaykum ʾahla al-bayti.

TT: **on you , O ye people of the house** (Ali, 2006, p. 530).

ST (23)

[<sub>PP</sub> ʿalaykum [<sub>NP</sub> ʾahla al-bayti]]

Upon you O People of the house

TT (23)

TT: **on you , O ye people of the house** (Ali, 2006, p. 530).

ST: عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd, verse73].

Trs: ‘alaykum ‘ahla al-bayti.

[<sub>PP</sub> on you , [<sub>NP</sub> O ye people of the house]].

It is clear that the translator has kept the original grammatical category of ST “عَلَيْكُمْ / ‘alaykum” in TT. He translated the ST “عَلَيْكُمْ / ‘alaykum” into “on you”. Regarding to the “أَهْلَ الْبَيْتِ / ‘ahla al-bayti”, it is a NP in genitive case. It is translated into NP in genitive case “O ye people of the house”. From a closer look at both texts, we note that there is a significant difference between their structures.

Arabic text “أَهْلَ الْبَيْتِ / ‘ahla al-bayti” consists of two lexical items which function as nouns whereas the English text consists of the NP “ O ye people of the house” to contain [D- D-N –P- D-N] . Consequently, the translator has produced a structure shift through translation.

ST (24)

ST: عَنْكُمْ الرَّجْسَ أَهْلَ الْبَيْتِ [ al-Aḥzāb, verse33].

Trs: ‘ankumu alrrğjsa ‘ahla al-bati.

TT: all abomination **from you, ye members of the Family** (Ali, 2006, pp. 1066-1067).

ST (24)

[<sub>PP</sub> ‘ankumu [<sub>NP</sub> alrrğjsa ‘ahla al-bati]

From you      uncleanness      O people of the house

TT (24)

TT: all abomination **from you, ye members of the Family** (Ali, 2006, pp. 1066-1067).

ST: عَنْكُمْ الرَّجْسَ أَهْلَ الْبَيْتِ [ al-Aḥzāb, verse33].

Trs: ʿankumu alrrġsa ʾahla al-bati

[<sub>NP</sub> all abomination [<sub>PP</sub> from you] [<sub>NP</sub> ye members of the Family]]

As it is observed above, one significant difference is seen between the structure of the Arabic text “أَهْلُ الْبَيْتِ” / ʾahla al-bati” and that of the English “ye members of the Family”. Both texts are NPs in genitive case. The difference occurred when the translator rendered the Arabic text “أَهْلُ الْبَيْتِ” / ʾahla al-bati” into NP to contain the pronoun [ ye] not found in the Arabic text. In addition, the structure of the Qur`anic vocative sentence is changed from PP-NP into NP-PP-NP. Thus, the translator has provided a structure shift.

#### 5.2.6 Syntactic Analysis and Grammatical Shift Due to Reprimand Purpose

ST (25)

ST: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam,verse 27].

Trs: yā maryamu laqad ġʾiti šayʾan fariyyan.

TT: **O Mary! truly an amazing thing has been thou brought** (Ali, 2006, pp. 749-750).

ST (25)

[<sub>NP</sub> yā Maryamu [<sub>IP</sub> [<sub>DP</sub> laqad [<sub>Γ</sub> [<sub>VP</sub> ġʾiti [<sub>N</sub> šayʾan [<sub>A</sub> fariyyan]]]]]]]]

O Mary                indeed        you have done        thing                a strange

TT (25)

TT: **O Mary! truly an amazing thing has been thou brought** (Ali, 2006, pp. 749-750).

ST: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam,verse 27].

Trs: yā maryamu laqad ġʾiti šayʾan fariyyan.

[<sub>NP</sub>O Mary ] [<sub>IP</sub> [<sub>AdvP</sub> truly [ <sub>AP</sub> an amazing thing [<sub>Γ</sub> [<sub>I</sub> has been [<sub>N</sub> thou [<sub>v</sub> brought]]]]]]

The NP “يَا مَرْيَمُ / yā Maryamu” is translated into NP “O Mary” in TT. In essence, the ST “لَقَدْ / laqad” is composed of two particles. The first one is “لَ / lam”. It is an emphatic particle.

The second one is “قَدْ / qad” used to emphasize the action with perfect verb in an affirmative statement. As it is noted, the translator made an obligatory unit shift when he translated “لَقَدْ / laqad” into the adverb “truly” in TT. A major difference is also to be noted between the VP “جِئْتِ / ġiti” in Arabic and TT “you have done”. The VP “جِئْتِ / ġiti” is past tense with reference to present time. That is, it consists of past verb “جاء / ġa’a” suffixed by the second person singular pronoun “ت / ti / you”. The translator has replaced the past tense of Arabic text by the present perfect tense in passive voice “has been thou brought”. However, the translator has done a level shift. With regard to the lexical item “فَرِيًّا / fariyyan”, it is an adjective changed to AP. It is translated into “an amazing” Then, the translator has produced a unit shift.

ST (26)

ST: يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا [ Maryam, verse28].

Trs: yā uḥta Hārūn mā kana ʿabūki ʿimraʾ sawʿin wā mā kānat ummuki baġiyyan.

TT: **O sister of Aaron your father was not a bad man and your mother was not unchaste** (Ali, 2006, p. 750).

ST (26)

[<sub>NP</sub> yā uḥta Hārūn [<sub>IP</sub> [<sub>D</sub> mā [<sub>Γ</sub> [<sub>V</sub> kana [<sub>NP</sub> ʿabūki ʿimraʾ sawʿin [<sub>CO-OR</sub> wā [<sub>IP</sub> [<sub>D</sub> mā [<sub>Γ</sub> O sister of Aaron! Not was your father an evil man and not [<sub>VP</sub> kānat [<sub>N</sub> ummuki [<sub>A</sub> baġiyyan]]]]]]]]]]]]

Was Your mother a harlot

TT (26)

TT: O sister of Aaron your father was not a bad man and your mother was not unchaste  
(Ali, 2006, p. 750).

ST: يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا [ Maryam,verse28].

Trs: yā uḥta Hārūn mā kana ʾabūki ʾimraʾ sawʾin wā mā kānat ummuki baḡiyyan.

[<sub>NP</sub>O sister of Aaron[<sub>IP</sub> [<sub>NP</sub> Thy father [<sub>Γ</sub> [<sub>I</sub> was [<sub>Adv</sub> not [<sub>NP</sub> a man of evil , [<sub>CO-OR</sub> nor [<sub>NP</sub> thy mother [<sub>AP</sub> an unchaste woman]]]]]]]]]

Apparently, there is a difference in the structure of the ST “يَا أُخْتُ هَارُونَ / yā uḥta Hārūn” and TT “O sister of Aaron”. Both are noun phrases. The structure of the ST is [D – N-N] while the structure of the TT is [D- N-P-N]. Further, a difference can also be noted between the NP “امْرَأَ سَوْءٍ / ʾimraʾ sawʾin” in the ST and TT. The ST “امْرَأَ سَوْءٍ / ʾimraʾ sawʾin” is translated into “a man of evil”. The structure of the noun phrase “امْرَأَ سَوْءٍ / ʾimraʾ sawʾin” in the Arabic text is [N-N] while the structure of the NP in English text is [D-N-P-N]. To add, the ST “بَغِيًّا / baḡiyyan” is an A translated into AP “an unchaste woman”. Consequently, the translator produced a unit shift since he replaced the word “بَغِيًّا / baḡiyyan” by the phrase “an unchaste woman” in TT.

ST (27)

ST: يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92].

Trs: yā Hāruūnu mā manaʿakā id raʾaytahum ḡallū.

TT: **O Aaron! what kept thee back , when Thou sawest them going wrong** (Ali, 2006, p. 783).

ST (27)

[<sub>NP</sub>yā Hāruūnu [<sub>IP</sub> [<sub>D</sub> mā [<sub>Γ</sub> [<sub>VP</sub> manaʿakā [<sub>IP</sub> [<sub>Adv</sub> id [<sub>Γ</sub> [<sub>VP</sub> raʾaytahum [<sub>Γ</sub> [<sub>VP</sub> ḡallū]]]]]]]]].

O Aaron                      what                      prevented you                      when                      you saw them                      going astray

TT (27)

TT: **O Aaron! what kept thee back, when Thou sawest them going wrong** (Ali, 2006, p. 783).

ST: يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92].

Trs: yā Hāruūnu mā mana<sup>a</sup>akā id ra<sup>a</sup>aytahum ḍallū.

[<sub>NP</sub> O Aaron ! [<sub>IP</sub> [<sub>N</sub> what [<sub>Γ</sub> [<sub>VP</sub> kept thee back , [<sub>Adv</sub> when [<sub>IP</sub> [<sub>N</sub> Thou [<sub>Γ</sub> [ sawest [<sub>N</sub> them [<sub>N</sub> going [ <sub>A</sub> wrong]]]]]]]]]]]

A considerable shift is noted between the ST “مَنَعَكَ / mana<sup>a</sup>akā” and TT “kept thee back”. The Arabic text is a VP consists of the perfect verb “مَنَعَ / mana<sup>a</sup>” and second person pronoun “كَ / kā /you”. While, the English text “kept thee back” consists of [V-D-A]. Thus, a difference in structure is recorded between both texts. Another quite shift is recorded between the Arabic verb phrase “ضَلُّوا / ḍallū” and TT “going astray”. The verb “ضَلُّوا / ḍallū ” is consisted of the past verb “ضَلَّ / ḍal” suffixed by the third person plural pronoun “و / ū / they”. What we note that the translator has provided a unit shift when he replaced one word by a noun and adjective “going a stray” in TT.

ST (28)

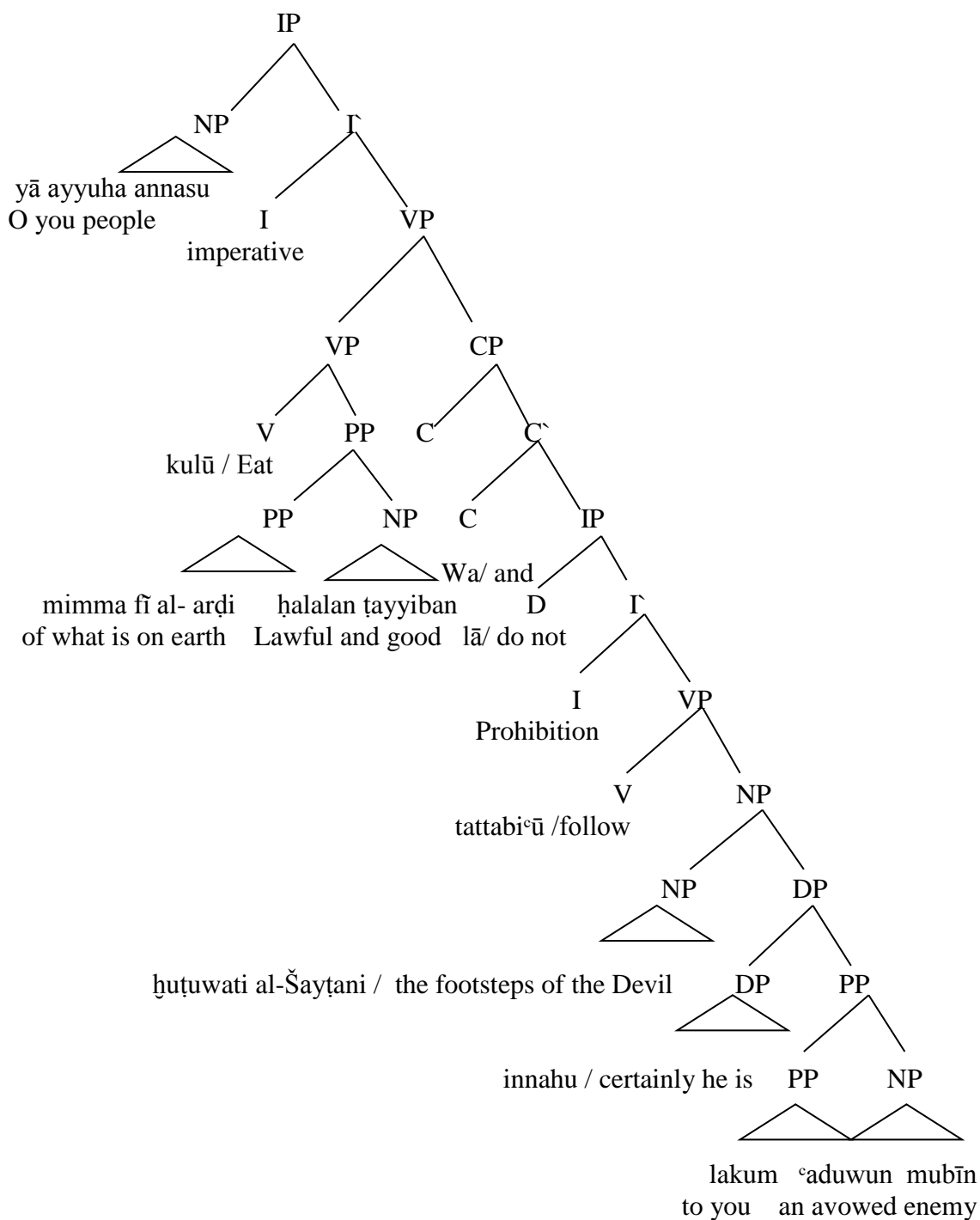
ST: يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ [al-Baqarah ,verse 168].

Trs: yā ayyuha annasu kulū mimma fī al-arḍi ḥalalan ṭayyiban walā tattabi<sup>u</sup> ḥuṭuwati al-Šayṭani innahu lakum <sup>a</sup>aduwun mubīn.

TT: **O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy** (Ali, 2006, p. 67).



ST (28)



TT (28)

**TT: O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy** (Ali, 2006, p. 67).

ST: *يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ* [al-Baqarah ,verse 168].

Trs: yā ayyuha annasu kulū mimma fī al-arḍi ḥalalan ṭayyiban walā tattabiʿū ḥuṭuwati al-Šayṭani innahu lakum ʿaduwwun mubīn.

[ IP [ NP O ye people! [Γ [V Eat [PP of what is on earth, [AP Lawful and good; [Conj and [ VP do not follow [ NP the footsteps of the evil one, [Conj for [IP [N he [Γ [V is [PP to you [AP an avowed enemy]]]]]]]]].

It seems clearly that there is a difference between the structure of the ST “يَا أَيُّهَا النَّاسُ / yā ayyuha annasu” and that of TT. Both of them are NP but have different structures. The structure of the NP “يَا أَيُّهَا النَّاسُ / yā ayyuha annasu” is [ D- D-N]. While, the structure of the TT is [D-N-N]. Also, there is a major difference between the ST “حَلَالًا طَيِّبًا / ḥalalan ṭayyiban” and TT. The ST “حَلَالًا طَيِّبًا / ḥalalan ṭayyiban” which consists of two lexical items: “حَلَالًا / ḥalalan” and “طَيِّبًا / ṭayyiban”. The former is a noun. It has been changed to the adjective “lawful”. Hence, it is a class shift. The latter is an adjective. The translator maintains the same grammatical category in TT. It has been rendered into the adjective “good”. Moreover, a considerable shift is noted between the structure of the ST “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” and the TT “ the footsteps of the evil one”. The ST “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” contains the noun word “خُطُواتِ / ḥuṭuwati” and the proper name “الشَّيْطَانِ / al-Šayṭani” in genitive case. The structure of the NP “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” is [N-N]. In contrast, the structure of the NP in TT is [ N-P-D-N]. Another difference is observed between the emphatic particle “إِنَّ / inna” suffixed by the second person singular pronoun “هو / hu /he” to refer to Satan. The lexical item “إِنَّهُ / innahu” is translated into “for he is” . It is changed from DP to PP introduced by the preposition “for”. Then, the translator has done a class shift. Add to that, a significant difference is cleared between the ST “عَدُوٌّ مُبِينٌ / ʿaduwwun mubīn” and TT. It is changed from a NP into Adjective phrase. It is rendered into “an avowed enemy”. Thus, the translator presents a class shift.

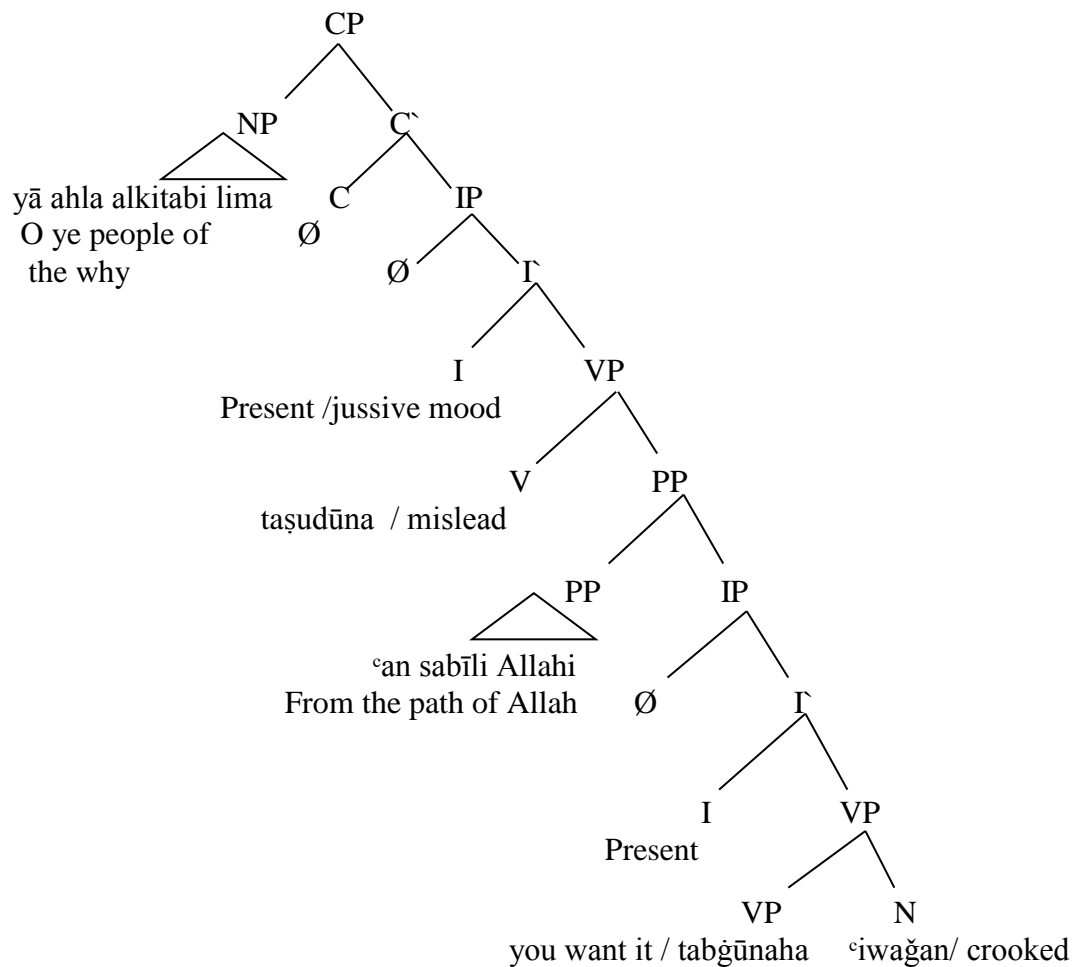
ST (29)

ST: يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99].

Trs: yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabgūnaha ʿiwaḡan.

TT: **O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked** (Ali, 2006, p. 152).

ST (29)



TT (29)

TT: Say: **O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked** (Ali, 2006, p. 152).

ST: يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99].

Trs: yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabgūnaha ʿiwaḡan.

[<sub>IP</sub> [<sub>N</sub> O ye People of the Book! [<sub>CP</sub> [<sub>N</sub> Why [<sub>IP</sub> [<sub>V</sub> obstruct [<sub>N</sub> ye [<sub>D</sub> those [<sub>CP</sub> [<sub>N</sub> who [<sub>V</sub> believe, [<sub>PP</sub> from the path of Allah, [<sub>Conj</sub> seeking [<sub>VP</sub> to make [<sub>N</sub> it [<sub>A</sub> crooked]]]]]]]]]]]

A modification is occurred in this qurʿanic vocative sentence between the ST “يَا أَهْلَ الْكِتَابِ / yā ahla alkitabi” and TT “O people of the Book”. Both of them are noun phrases but have a difference in their structure. The structure of the NP in the ST is [D- N-N] while the structure of the NP in TT is [D-N- D-D- N]. The ST prepositional phrase “عَنْ سَبِيلِ اللَّهِ / ʿan sabīli Allahi” is translated into the prepositional phrase “from the path of Allah”. The structure of the ST “عَنْ سَبِيلِ اللَّهِ / ʿan sabīli Allahi” is [P-N-N]. Meanwhile, the structure of the TT is [ P-D-N-P-N]. Then, a structure shift is clear between ST and TT. In addition, there is a level shift between the ST “آمَنَ / āmana” and TT. The ST “آمَنَ / āmana” is a perfect verb with present relevance. It is changed to present tense. It is translated into “believe”. Besides, a significant shift is recorded between the ST “تَبْغُونَهَا” / tabgūnaha” and TT “seeking to make it”. It is a VP transposed to PP. That is, the translator provided a class shift when he changed the Arabic text “تَبْغُونَهَا” / tabgūnaha” to PP in English text.

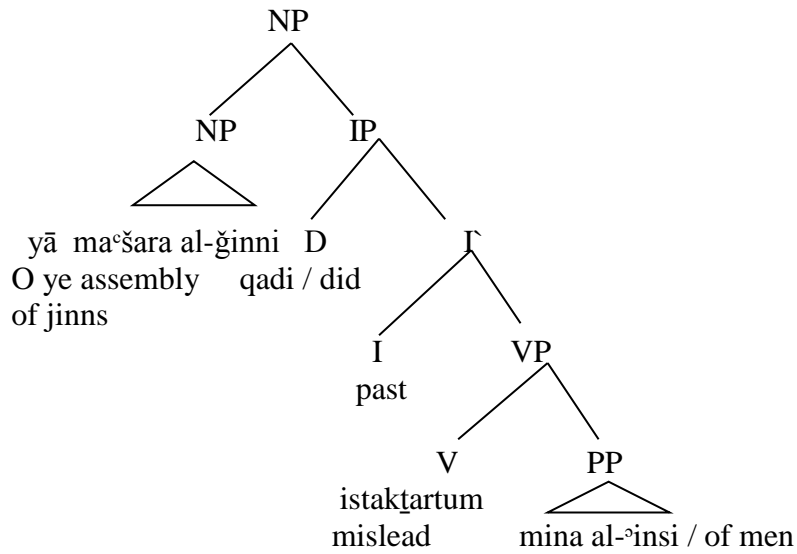
ST (30)

ST: يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ [ al-Anʿām,verse 128] .

Trs: yā maʿšara al-ġinni qadi istakṭartum mina al-ʿinsi.

TT: **O ye assembly of Jinns! Much (toll) did ye take of men** (Ali, 2006, p. 331).

ST (30)



TT (30)

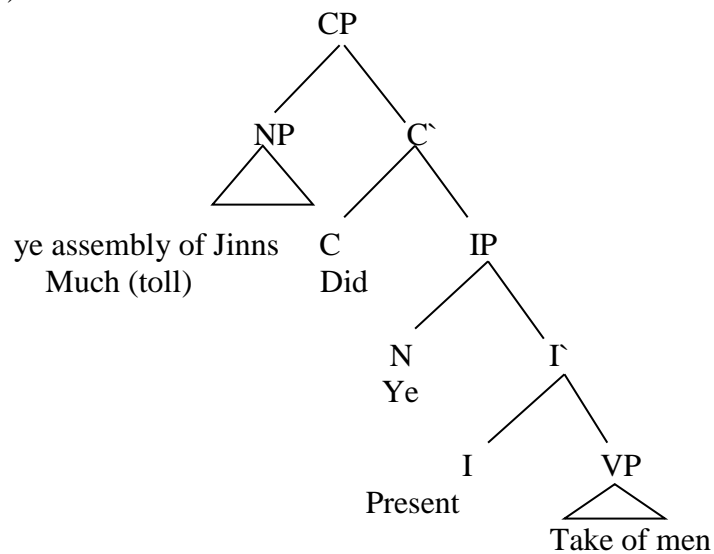
TT: One day will He gather them all together, (and say): **O ye assembly of Jinns!**

**Much (toll) did ye take of men** (Ali, 2006, p. 331).

ST: يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْرَأْتُمْ مِنَ الْإِنْسِ [ al-Anʿām, verse 128].

Trs: yā maʿšara al-ğinni qadi istakṭartum mina al-ʾinsi

TT (30)



It is noted that there is a difference in the structure of NP “يَا مَعْشَرَ الْجِنَّ / yā maʿšara al-ğinni” in both ST and TT. In Arabic, the structure of “يَا مَعْشَرَ الْجِنَّ / yā maʿšara al-ğinni” is [D-N-N]. By contrast, the structure of the NP “O ye assembly of Jinns” in English is [D-N-N-P-N]. Also, a notable difference has been made by the translator between the ST “قَدِ / qadi” and TT. It is an emphatic particle changed to a different class. It is changed to the auxiliary verb “do”. Another significant difference is observed between the verb “إِسْتَكْتَرْتُمْ / istaktartum” in the Arabic text and the English text. In Arabic, the verb phrase “إِسْتَكْتَرْتُمْ / istaktartum” contains three letters used for hyperbolism. These letters are “است / IST” in the ST “إِسْتَكْتَرْتُمْ / istaktartum” and changed to “Much (toll)” in TT. In the same vein, the verb “kthar” derived from “إِسْتَكْتَرْتُمْ / istaktartum” is past tense with second person plural subject pronoun “you”. It is changed to present tense. It is changed to verb phrase “did ye take”. Thus, the translator has provided a level shift.

### 5.2.7 Syntactic Analysis and Grammatical Shift Due to Encouragement Purpose

ST (31)

ST: يَا أَبَتِ اسْتَأْجِرْهُ [ al- Qaṣaṣ, verse26].

Trs: yā ʾabatī istaʿğirhu.

TT: **O my (dear) father engage Him on wages** (Ali, 2006, p. 968).

ST (31)

[<sub>NP</sub> yā ʾabatī [<sub>IP</sub> [<sub>Γ</sub> [<sub>VP</sub> istaʿğirhu]]

O my father hire him

TT (31)

TT: **O my (dear) father engage Him on wages** (Ali, 2006, p. 968).

ST: يَا أَبَتِ اسْتَأْجِرْهُ [ al-Qaṣaṣ, verse26].

Trs: yā ʾabatī istaʿğirhu.

[<sub>NP</sub>O my ( dear) father [<sub>IP</sub> [<sub>Γ</sub> [<sub>V</sub> engage [<sub>N</sub> him [<sub>PP</sub> on wages]]]]]

What has been remarked is that the translator has yielded a structure shift pertaining to the noun phrase “يَا أَبَتِ / yā ʿabatī”. In Arabic, the ST “يَا أَبَتِ / yā ʿabatī” is composed of [D- N-N] in contrast to the English text “O my (dear) father” which is composed of [D- N-A-N]. Further, the ST “اسْتَأْجِرْهُ / istaʿğirhu” contains the imperative verb “اسْتَأْجِرْ / istaʿğirhu” and the third person pronoun in objective case “hu /him”. It is rendered into VP “engage Him on wages”. Actually, the structure of the VP in TT is different of that in ST. In the TT, the structure of VP is [ V-N-P-N]. In contrast, the structure of the ST is [V-N].

ST (32)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-ʿAḥzāb, verse56].

Trs: yā ayyuhā ʿallaḍīna āmanū ṣallū ʿalyhi wā sallimū taslīman.

TT: O you that believe give blessings to him and salute him (Ali, 2006, p. 1076).

ST (32)

[<sub>DP</sub> yā ayyuhā ʿallaḍīna [<sub>IP</sub> āmanū [<sub>VP</sub> ṣallū [<sub>PP</sub> ʿalyhi [<sub>Conj</sub> wā [<sub>IP</sub> [<sub>VP</sub> sallimū

O you who have believed send your blessing upon him and salute him  
[<sub>N</sub> taslīman]]]]]]

very much

TT (32)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-ʿAḥzāb, verse56].

Trs: yā ayyuhā ʿallaḍīna āmanū ṣallū ʿalyhi wā sallimū taslīman.

TT: O you that believe send ye blessings on him and salute him with all respect (Ali, 2006, p. 1076).

[<sub>NP</sub>O ye [<sub>CP</sub> [<sub>N</sub> that [<sub>IP</sub> [<sub>V</sub> believe !][<sub>IP</sub> [<sub>Γ</sub>[<sub>V</sub> Send [<sub>NP</sub> ye blessings [<sub>PP</sub> on him [<sub>CO-OR</sub> and [<sub>IP</sub> [<sub>V</sub> salute [<sub>N</sub> him [<sub>PP</sub> with all respect]]]]]]]]]]]]]]]]]]]]

Evidently, the ST “يَا أَيُّهَا الَّذِينَ / yā ayyuhā ʿalladīna” is [ DP] changed to [NP-N] in TT. The Arabic text “يَا أَيُّهَا الَّذِينَ / yā ayyuhā ʿalladīna” is translated into “O ye that” in the English text. The V “صَلُّوا / ṣallū” in the ST is an imperative VP translated into an imperative VP. In the Arabic text “صَلُّوا / ṣallū” consists of the imperative verb “ṣalli” suffixed by the second person plural subject pronoun “lū /you”. It has been changed to include [V-NP] and is translated into “send ye blessings”. In the same vein, the VP “سَلِّمُوا / sallimū” is an imperative verb rendered into “salute him”. The verb “سَلِّم / sallim” suffixed by the second plural subject pronoun “lū / you”. It is noted that the second person subject pronoun “you” is changed to second person object pronoun. It is translated into “salute him”. In addition, the N “تَسْلِيمًا / taslīmān” is masdar noun (verbal noun) in Arabic which has been changed to PP. With this respect, the translator does not present the equivalence of the Arabic word “تَسْلِيمًا / taslīmān” in the English text and provides a unit shift.

ST (33)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ [ al-Maʿida,verse 105].

Trs: yā ayyuhā ʿalladīna āmanū ʿalaykum ʿanfusakum.

TT: **O ye who believe! Guard your own souls** (Ali, 2006, p. 281).

ST (33)

[<sub>IP</sub> [<sub>DP</sub> yā ayyuhā ʿalladīna [<sub>Γ</sub> [<sub>VP</sub> āmanū [<sub>PP</sub> ʿalaykum [<sub>NP</sub> ʿanfusakum]]]]]]

O you who have believed seize yourselves

TT (33)

TT: **O ye who believe! Guard your own souls** (Ali, 2006, p. 281).

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ [ al-Maʿida,verse 105].

Trs: yā ayyuhā ʿalladīna āmanū ʿalaykum ʿanfusakum.

[<sub>NP</sub> O ye [<sub>CP</sub> [<sub>N</sub> who [<sub>Γ</sub> [<sub>V</sub> believe ! [<sub>IP</sub> [<sub>Γ</sub> [<sub>V</sub> Guard [<sub>NP</sub> your own souls]]]]]]].



A significant difference is to be noted between the ST “آمَنُوا / āmanū” and TT. The ST “آمَنُوا / āmanū” is a VP which consists of perfect verb “آمَنُ / āmanū” and the third person plural pronoun “they”. The translator attempts to reflect the tense of the Arabic text in the English text by using another tense, (in this case present), to reflect present relevance; therefore, he translated it into “believe”. Another considerable difference can be noted between PP “عَلَيْكُمْ / ‘alaykum” in the Arabic text and that of the English text. The Arabic “عَلَيْكُمْ / ‘alaykum” is a PP composed of the preposition “عَلَى / ‘ala” and second person plural pronoun “you”. It has been changed to the verb “guard”. In this respect, the translator prefers to use a unit shift to give the suitable equivalence for the ST “عَلَيْكُمْ / ‘alaykum” in TT.

ST (34)

ST: يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ [al-Şāfāt, verse102].

Trs: yā ‘abatī ‘if‘al mā tu‘umaru satağidunī ‘inšā‘ Allahu mina al-şabirīna.

TT: **O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy!** (Ali, 2006, p. 1149).

ST (34)

[ IP [ NP yā ‘abatī [ IP [ Γ [V ‘if‘al [ IP [D mā [Γ [V tu‘umaru [ IP [ IP [VP satağidunī [ IP [D‘in

O my father Do as you are order you will find me if

[Γ [V šā‘ [NP Allahu [PP mina al- şabirīna ]]]]]]

willing God patient

TT (34)

TT: **O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy!** (Ali, 2006, p. 1149).

ST: يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ [al-Şāfāt, verse102].

Trs: yā ʾabatī ʾifʿal mā tuʾumaru sataḡidunī ʾinšāʾ Allahu mina al-ṣabirīna.

[<sub>IP</sub> [<sub>NP</sub> O my father! [<sub>Γ</sub> [<sub>V</sub> Do [<sub>Conj</sub> as [<sub>N</sub> thou [<sub>VP</sub> art commanded: [<sub>IP</sub> [<sub>N</sub> thou [<sub>Γ</sub> will [<sub>V</sub> find  
[<sub>N</sub> me, [<sub>Conj</sub> if [<sub>N</sub> God [<sub>Adv</sub> so [<sub>V</sub> wills [<sub>NP</sub> one practicing Patience and  
Constancy!]]]]]]]]].

Some changes have been observed in this Qurʿanic vocative sentence. The lexical item “ما / mā” is a relative pronoun used here with a non –personal reference. It is changed from D to the preposition “as”. The verb “تُؤْمَرُ / tuʾumaru ” is an imperfect verb in the passive voice. It is rendered into present tense in passive voice. It is rendered into “thou art commanded”. The verb “شَاءَ / šāʾ” is a perfect verb changed to present tense “wills” prefixed by the adverb “so” since the Arabic text “شَاءَ / šāʾ” is past tense with present relevance. Thus, the translator has produced a level shift.

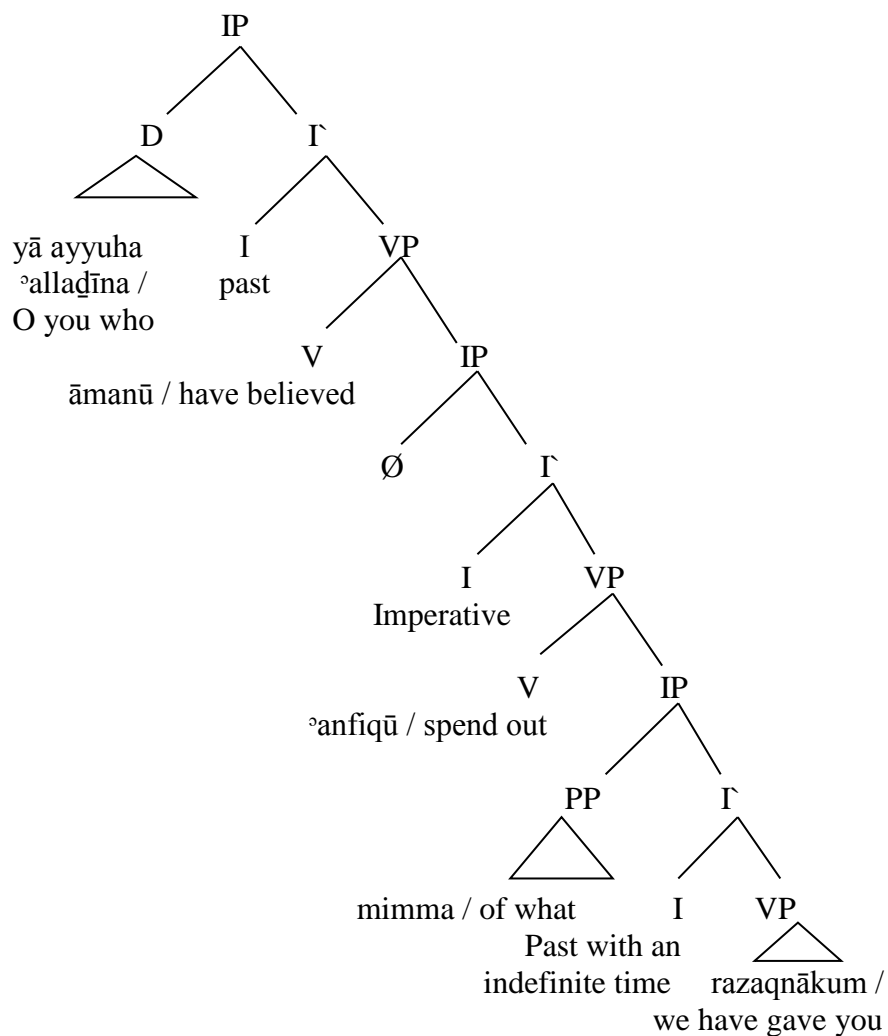
ST (35)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ [al-Baqara, verse 254].

Trs: yā ayyuha ʾallaḡīna āmanū ʾanfiqū mimma razaqnākum.

TT: **O ye who believe! Spend out of (the bounties) We have provided for you** (Ali, 2006, p. 105).

ST (35)



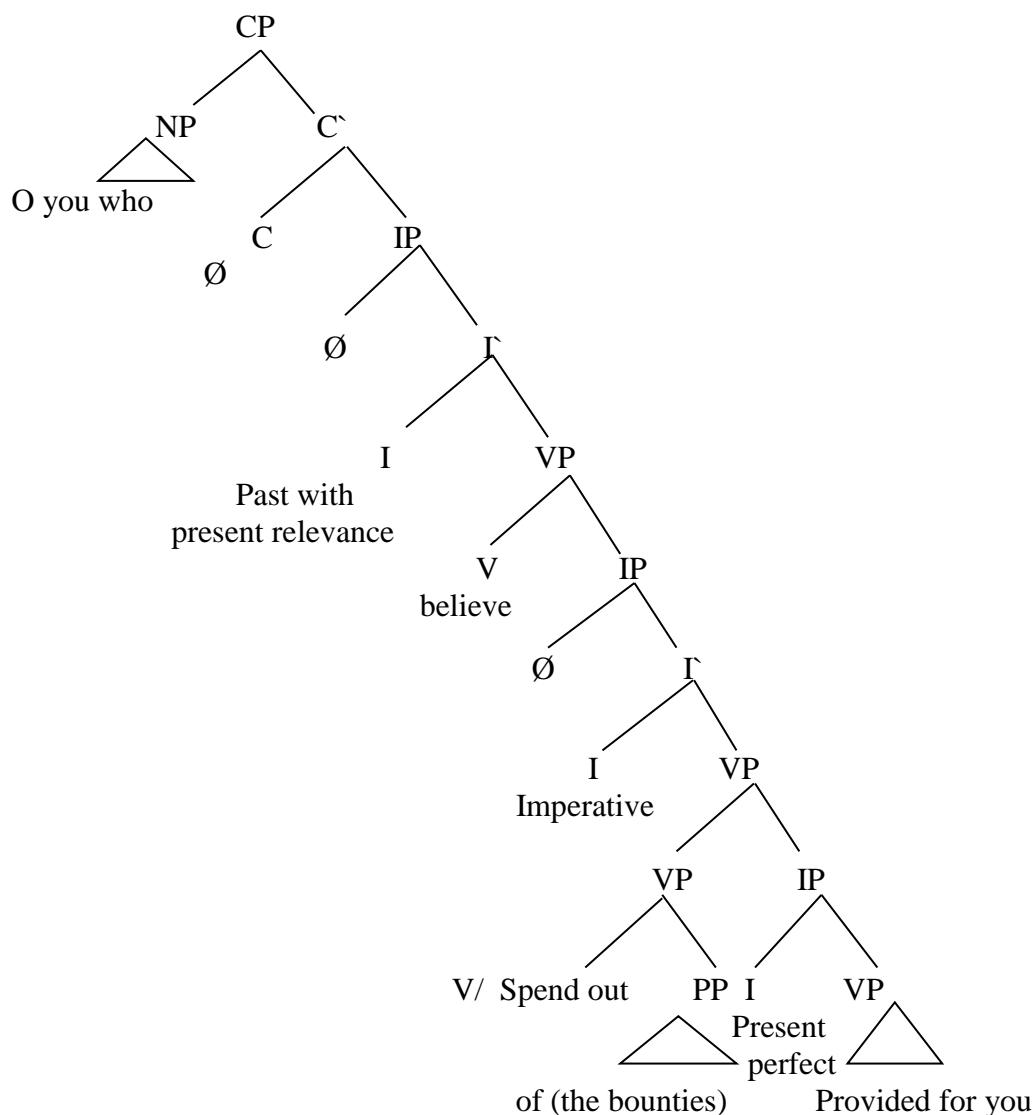
TT (35)

TT: **O ye who believe! Spend out of (the bounties) We have provided for you** (Ali, 2006, p. 105).

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ [al-Baqara, verse 254].

Trs: yā ayyuha ʿalladīna āmanū ʿanfiqū mimma razaqnākum.

TT (35)



A considerable difference is noted between the ST verb phrase “أَنْفَقُوا / ‘anfiqū” and TT. The imperative verb in Arabic text “أَنْفَقُوا / ‘anfiqū” is rendered into the imperative phrasal verb “spent out” in English. If we look at the Arabic text “أَنْفَقُوا / ‘anfiqū” and its equivalent in English text, we find that the second person plural pronoun “وا / you” has become implicit in the English text “spend out”. In addition the English text contains the preposition “out” not found in the Arabic text. This variance results in difference in their structure. Besides, the translator has provided a significant difference between the verb phrase in the Arabic text “رَزَقْنَاكُمْ / razaqnākum” and TT. The verb phrase “رَزَقْنَاكُمْ / razaqnākum” is composed of perfect verb “رَزَقَ / razaqa” with an indefinite time, the first

person plural subject pronoun ‘نا /nā /we’ and the second person plural pronoun ‘كُمْ /kum / you’. It has been transposed to present perfect tense. It is rendered to “we have provided you”. The translator provides a level shift to convey the original tense of the Arabic text “رَزَقْنَاكُمْ / razaqnākum” into English.

### 5.2.8 Syntactic Analysis and Grammatical Shift Due to Recollection Purpose

ST (36)

ST: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ: [ al-Baqara, verse 40].

Trs: yā banī Isrāʾīla uḍkurū niʿmatiya ʾallati ʾanʿamtu ʿalaykum.

TT: **O Children of Israel! call to mind the (special) favour which I bestowed upon you** (Ali, 2006, p. 27).

ST (36)

[<sub>IP</sub> [<sub>NP</sub> banī Isrāʾīla [<sub>Γ</sub> [<sub>VP</sub> uḍkurū [<sub>NP</sub> niʿmatiya [<sub>IP</sub> [<sub>D</sub>ʾallati [<sub>VP</sub> ʾanʿamtu [<sub>PP</sub> ʿalaykum ]]]]]]]]]

O children of Israel                      remember                      my grace                      which                      I gave                      to you

TT (36)

TT: **O Children of Israel! call to mind the (special) favour which I bestowed upon you** (Ali, 2006, p. 27).

ST: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ: [ al-Baqara, verse 40].

Trs: yā banī Isrāʾīla uḍkurū niʿmatiya ʾallati ʾanʿamtu ʿalaykum.

[<sub>IP</sub> [<sub>NP</sub> O Children of Israel! ] [<sub>Γ</sub> [<sub>VP</sub> call to mind [<sub>NP</sub> the (special) favour [<sub>CP</sub> [<sub>C</sub> which [<sub>IP</sub> [<sub>N</sub> I [<sub>Γ</sub> [<sub>V</sub> bestowed [<sub>PP</sub> upon you]]]]]]]]]]

It is evident that the structure of NP “يَا بَنِي إِسْرَائِيلَ / yā banī Isrāʾīla” is different from that in TT. The structure of the ST “يَا بَنِي إِسْرَائِيلَ / yā banī Isrāʾīla” is [ D-N- Proper noun]. It is changed in TT “O Children of Israel” to be [D-N- P- Proper noun]. The VP “اذْكُرُوا / uḍkurū” is changed to phrasal verb “call to mind”. Moreover, the noun phrase “نِعْمَتِيَ /

ni<sup>c</sup>matiya” in the Arabic text is a NP composed of the noun “نِعْمَةٌ / favour” and the first person possessive pronoun “ي /my”. It is rendered into NP “the (special) favour”. As it seems, the structure of the TT [D-A-N] differs from that in ST [N-D]. As to the VP “أَنْعَمْتُ / <sup>o</sup>an<sup>c</sup>amtu”, it consists of the perfect verb “أَنْعَمَ / an<sup>c</sup>ama” suffixed by the first person pronoun “tu/ I”. It is translated into VP in past tense “I bestowed”. Thus, the translator keeps the similar tense of the Arabic text “أَنْعَمْتُ / <sup>o</sup>an<sup>c</sup>amtu” in English text.

ST (37)

ST: يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا [al-A<sup>c</sup>raf, verse26].

Trs: yā banī Ādama qad anzalanā <sup>c</sup>alaykum libāsan yūwarī saw<sup>o</sup>ātikum wā rīšan.

TT: **O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as To be an adornment to you** (Ali, 2006, p. 350).

ST (37)

[<sub>IP</sub> [<sub>NP</sub> yā banī Ādama [<sub>D</sub> qad [<sub>Γ</sub> [<sub>VP</sub> anzalanā [<sub>PP</sub> <sup>c</sup>alaykum [<sub>N</sub> libāsan [<sub>VP</sub> yūwarī

O children of Adam! Have we sent down upon you raiment to cover

[<sub>NP</sub> saw<sup>o</sup>ātikum [<sub>CO-OR</sub> wā [<sub>N</sub> rīšan]]]]]]]]].

your private parts And as adornment

TT (37)

ST: يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا [al-A<sup>c</sup>raf, verse26].

Trs: yā banī Ādama qad anzalanā <sup>c</sup>alaykum libāsan yūwarī saw<sup>o</sup>ātikum wā rīšan.s

TT: **O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as To be an adornment to you** (Ali, 2006, p. 350).

[<sub>NP</sub>O ye Children of Adam!] [<sub>IP</sub> [<sub>N</sub> We [<sub>I</sub> have [<sub>V</sub> bestowed [<sub>N</sub> raiment [<sub>PP</sub> upon you [<sub>Γ</sub> to [<sub>V</sub> cover ] [<sub>NP</sub> your shame, [<sub>CO-OR</sub> as well as [<sub>Γ</sub> To [<sub>V</sub> be [<sub>NP</sub> an adornment to you]]]]]]]]]

Once more, the structure of the NP “يَا بَنِي آدَمَ / yā banī Ādama” in the ST differs from TT. In the Arabic text, the structure of the “يَا بَنِي آدَمَ / yā banī Ādama” contains [ D-N- proper noun] and is extended to be [ D –N -N-P –Proper noun ]. It is rendered into “O ye children of Adam!” . Also, the D “قَدْ/qad” in the ST is used for emphatic action with a perfect verb. It has been translated into “have”. The VP “أَنْزَلْنَا / anzalanā” consists of the past verb with indefinite time “أَنْزَلَ/anzala” and the first person personal pronoun “نَا / nā /we” . The VP “أَنْزَلْنَا / anzalanā” has converted to present perfect tense in English translation. The translator conveys the original tense of the Arabic text “أَنْزَلْنَا / anzalanā” in English text when he rendered it into “we have bestowed” in TT. In this respect, the translator has to restore to do level shift in order to give suitable equivalent in TT. To add, the verb phrase “يُؤَارِي / yūwarī / cover” in the Arabic text is a present verb. It is changed to infinitive V “to cover” in TT. Another difference can be recognized between the ST “رِيشًا / rīšan” in both ST and TT. It is a N changed to simple sentence “To be an adornment to you”. Consequently, the translator has presented a unit shift in accordance with this Arabic text “رِيشًا / rīshan” when he attempts to give a group of words in English text.

ST (38)

ST: [Tāhā, يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَمْ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَى: verse 80].

Trs: yā banī Isrāʿīla qad ʿanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al - ʿaymana wā nazalnā ʿalaykumu al-manna wā al-salwā.

**TT: O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails (Ali, 2006, p. 780).**

[<sub>NP</sub> yā banī Isrāʿīla [<sub>IP</sub> [ <sub>D</sub> [qad [<sub>I</sub> [<sub>VP</sub> °anğaynākum [<sub>PP</sub> min °adūwikum [<sub>Conj</sub> wā [<sub>IP</sub> [<sub>I</sub>

O Children of Israel have delivered you from your enemy and

[<sub>VP</sub> wā°dnākum [<sub>Adv</sub> ġāniba Al-Ṭūrī al - °aymana [<sub>Conj</sub> wā [<sub>IP</sub> [<sub>I</sub> [<sub>VP</sub> nazzalnā

we made an appointment with you side At-Tūrī on the right and sent down

[<sub>PP</sub> °alaykumu [<sub>NP</sub> al-manna wā al-salwā ]]]]]]]]]]]]]]]]]]

upon you manna and quails

**TT: O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails (Ali, 2006, p. 780).**

Trs: yā banī Isrāʾīla qad ʾanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al-  
- ʾaymana wā nazalnā ʿalaykumu al-manna wā al-salwā.

[<sub>IP</sub> [<sub>NP</sub> [O ye Children of Israel!] [<sub>IP</sub> [<sub>N</sub> We [<sub>Γ</sub> [<sub>V</sub> delivered [<sub>N</sub> you [<sub>PP</sub> from your enemy,

[<sub>Conj</sub> and [<sub>IP</sub> [<sub>N</sub> We [<sub>V</sub> made [<sub>NP</sub> a Covenant [<sub>PP</sub> with you on the right side of Mount

(Sinai), [<sub>Conj</sub> and [<sub>IP</sub> We [<sub>Γ</sub> [<sub>V</sub> [sent down <sub>PP</sub> [to you [<sub>NP</sub> Manna and quails]]]]]]]]].

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TT (39)

**TT: O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy** (Ali, 2006, p. 495).

ST: يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ [Yūnis, verse57].

Trs: yā ayyuhā annāsu qad ḡāʾatukum mawʿizatun min rabbikum wā šifāʾun limā fī al-ṣudūri wā hudan wā raḥmatun lilmuʾminīna.

[NP O mankind! [CP [Adv there [IP [Γ hath [V come [PP to you [NP a direction [PP from your Lord [ Conj and [ NP a healing [PP for the (diseases) in your hearts, [Conj and [PP for those [CP [N who [ IP [ Γ [ V believe, [NP a guidance and a Mercy]]]]]]]]]

The structure of the vocative expression “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” is different in both Arabic and English text. In Arabic, the structure of the ST “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” is [ D-D-N] while, the structure of TT is [ D-N]. The translator has translated “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” into “O mankind!”. Then, a clear shift is seen between two structures. With regard to the emphatic particle “قَدْ / qad”, it is changed into present aspect “hath”.

A noteworthy difference is observed between the ST “جَاءَكُمْ / ḡāʾatukum” and TT. In Arabic, the VP “جَاءَكُمْ / ḡāʾatukum” is a perfect verb with present relevance and the second person plural pronoun ‘you’. It has changed to “hath come to you”. With this respect, the translator does not retain a similar tense to the Arabic text “جَاءَكُمْ / ḡāʾatukum” in the English text and provides level shift. The PP “لِلْمُؤْمِنِينَ / lilmuʾminīna” in the ST has been rendered into “ for those who believe”. In other words, no change has been recorded pertaining to PP “لِلْمُؤْمِنِينَ / lilmuʾminīna” in TT.

ST (40)

ST: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [ al-Nisā<sup>o</sup>, verse1].

Trs: yā ayyuhā annāsu ʿitaqū rabbakumu al-laḏī ḥalaqakum min nafsin wāḥidatin wā ḥalaqa minhā zawġahā wā baṭa minhumā riġālān kaṭīrān wā nisāʿan.

TT: **O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women** (Ali, 2006, p. 183).

ST (40)

[IP [NP yā ayyuhā annāsu [Γ [VP ʿitaqū [NP rabbakumu [CP [N al-laḏī [IP [Γ [VP ḥalaqakum

O you people                      fear                      your Lord                      who                      created you

[PP min nafsin wāḥidatin [Conj wā [IP [Γ [V ḥalaqa [PP minhā zawġahā [Conj wā [Γ [VP baṭa

from une soul                      and                      created                      of it                      his mate                      and  
scattered

[PP minhumā [ [NP riġālān kaṭīrān wā nisāʿan ]]]]]]]]

From them                      men                      countless                      and women

TT (40)

TT: **O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women** (Ali, 2006, p. 183).

ST: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [ al-Nisā<sup>o</sup>, verse1].

Trs: yā ayyuhā annāsu ʿitaqū rabbakumu al-laḏī ḥalaqakum min nafsin wāḥidatin wā ḥalaqa minhā zawġahā wā baṭa minhumā riġālān kaṭīrān wā nisāʿan.

[ IP [NP O mankind!][V reverence [NP your Guardian-Lord, [CP[N who[IP [V created [N you [PP from a single person, [IP [V created, [ PP of like nature, [NP His mate, [Conj and [PP from them twain [IP [V scattered (like seeds) [AP countless men and women]]]]]]]]]]]

The structure of the vocative expression “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” is different in both the Arabic, and English texts. In Arabic, the structure of the ST “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” is [ D-D-N] while, the structure of TT is [D-N]. The translator has translated “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” into “O mankind!”. Also, The verb phrase “خَلَقَكُمْ / ḥalaqakum” consists of the perfect verb “خَلَقَ / ḥalaqa” and the second person plural pronoun ‘you’. It is also translated into perfect verb “created you”. So, the translator has retained the same tense. As for the PP “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsin wāḥidatin” , it is rendered into PP “from a single person” with different structure. The structure of TT is [P-D-N-N]. While, the ST has the following structure in the ST [ P-N-N]. The PP “مِنْهَا / minhā” is rendered into PP. It is rendered into “of like nature” . The translator has changed the structure of the ST “مِنْهَا / minhā” [P-D] into [ P-A -N] in TT. Also, there is a structure shift in the word-order between the ST and TT. In Arabic the word order of “رِجَالًا كَثِيرًا وَنِسَاءً / riḡālān kaṭīrān wā nisāʿan ” is [ N-A- Conj-N]. While, in TT the structure is [A-N –conj-N].

### 5.3 Conclusion

In this chapter, X` theory for Haegeman (2006) has been used as a fundamental procedure for analysing Qur`anic vocative sentences. Thus, the structure of Arabic sentences and their English translation by famous translator Ali (2006) has been compared. Phrase markers in a tree configuration and in a linear structure with brief descriptions have been adopted. Through the process of translating from Arabic into English various shifts have been noticed in the syntax of vocative sentences due to a change in tenses of verbs and their morphological functions.

The researcher wonders what effect these syntactic changes have upon the content of the message of the vocative sentences of the ST. They will become the subject at the next chapter.

## CHAPTER SIX

### SEMANTIC ANALYSIS AND MESSAGE CHANGE

#### 6.1 Introduction

This chapter focuses on the semantic and message changes that occur when translating Arabic vocative sentences in the Glorious Qur'an (ST) into English (TT). It attempts to find answers to the following research question: how do the syntactical and grammatical changes affect the quality of the rhetorical message?. Towards that end, the data are examined on the basis of the idea of Katz and Fodor theory (1963) using componential analysis (CA) and narrative descriptions. Further, this chapter will look deeply on how the quality of the rhetorical message is distorted or sustained in the translated text due to the effect of the grammatical and syntactical changes which resulted in semi-accurate and inaccurate translation.

#### 6.2 Data Analysis

##### 6.2.1 Inaccurate Translation

Data (1)

Table 6.1A CA of Arabic Text [ al-Zukhruf, verse 77]

ST	يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zukhruf, verse 77]
Trs	yā Māliku li yaqḍī ʿalaynā rabbuka
BT	O Mālik let your Lord put an end to us
semantic features of ST	ST: yā [+voc part ] Māliku [ +proper noun ,+human ,+animate ,+ intended indef ] li yaqḍī [ (li )+ imp part ] yaqḍī [ + V , +pre , +jussive mood +action ] ʿalaynā [ (Ala) +P ] nā [ + pron , +1 <sup>st</sup> person , +plu , +object ,± human ] rabbuka [ (rabbu) +N , +head ,+animate] ka [pron , + objective, + 2 <sup>nd</sup> person, +inseparable,+ masc , +sing ,± human ]

Table 6.1B CA of English Text

TL	O Mālik! <b>would that</b> thy Lord make an end to us ! (Ali, 2006, p. 1279)
semantic features of TT	TT: O [+interj part ,+ voc ] Mālik [ +proper noun , +human ,+animate ] would that [+ wish expression , +V ] thy [+pron ,+poss, ± sing ,+human ] Lord [ +N , +sing ,+head , animate] make an end [+idiom ] to [+P] us [ + pron , + 1 <sup>st</sup> person, + plu , +masc , +fem ,+objective , +human ]

The addressee here is Mālik prefixed by the vocative particle “يَا / yā” The lexical item “يَا مَالِكُ / yā Māliku” is NP rendered to NP. The imperative particle “لِ / li” is the pivot of this vocative sentence. It prefixes the present verb in jussive mood “لِيَقْضِ / li- yaqdī” in the ST. The translator has translated the ST “لِ / li” into a new meaning far from the meaning in the ST. It is rendered into wish expression “would that”. Although there is an extension in the lexical meaning the translator has distorted the rhetorical purpose of the vocative sentence completely by translating the imperative particle “لِ / li” into “would that” since the original purpose of the verse is ‘call for help’, but by translating the rhetorical purpose it is changed to ‘wish’. Thus, it is an inaccurate translation. Hence, the accurate equivalence of the ST “لِ / li” is “let”. Further, the ST “لِيَقْضِ / yaqdī” is a present verb in the jussive mood translated into “make an end”. By this translation, the translator has added further semantic information such as [ +indef art ,+N] in order to retain the meaning of the ST “لِيَقْضِ / yaqdī” in the TT. Thus, it is an overtranslation. The ST “عَلَيْنَا / ‘alaynā” is a prepositional phrase rendered into prepositional phrase “to us”. The ST “رَبُّكَ / rabbuka” is a noun phrase translated also into noun phrase “thy Lord”. In general, the translation of the whole vocative sentence is inaccurate.

**Suggested translation:** O Mālik! let thy Lord make an end to us !

Data (2)

Table 6.2A CA of Arabic Text [āl- ʿImrān, verse 36]

ST	رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- ʿImrān, verse 36]
Trs	rabbī ʿinnī waḍaʿtūhā ūnthā.
BT	O my Lord I have delivered of a female
semantic features of ST	ST: rabbī [ (rab ) +N, +head , +animate , -V ] ī [pron, +poss , +N, -V, + sing , +V, ±human ] ʿinnī [ (ʿinna)+ accusative part , +V (quasi) , +action , -N ] ī [ + pron , + poss , +N , + sing , ±human ] waḍaʿtūhā [ (waḍaʿa) +V, +action , +past , -N ] tū [ + pron , +sing , ±human ] hā [ + pron , + sing , +inseparable, ±human , +objective ] ūnthā [ +N , ±human , ±A ]

Table 6.2B CA of English Text

TL	O, my Lord! <b>Behold!</b> I am delivered of a female child! (Ali, 2006, p. 136)
semantic features of TT	TT: O [ + voc part ] my [ + pron, +poss , +sing, ± animate ] Lord [ +N , +head , +animate , -V ] behold [ +V , +action , +look , + see , -N ] I [ + 1 <sup>st</sup> pron , +person , +sing , +animate, +subjective ] Am delivered of [ + phrasal verb, +action , +passive voice , -N ] A [ +indef art , +spec reference , +sing ] female [ +N , -V , ±A , ± animate , ± sing ] child [ +N, - V, ±sing ]

ʿImrān`s wife wants to convey her grief by means of calling Almighty Allah. She performs that by calling Almighty Allah “رَبِّ / rabbī” without the vocative particle “يَا / yā”. This omission has a remarkable significance. The wife of ʿImrān wants to get the mercy of Allah. She has a great confidence in Allah`s closeness to his slaves. On the other hand, the researcher noticed that the translator has realized that the omitted part of the sentence is the vocative particle “يَا / yā”. He prefers to present the vocative particle “يَا / yā” to the reader in his translation, therefore he translated it into “O”. Thus, he produces an overtranslation when he translates the vocative expression “رَبِّ / rabbī” into vocative expression ended with the exclamation mark “O, my Lord!”.



The ST “إِنِّي /innī” is a determiner phrase consisting of two constituents: particle “inna” which acts as a verb, (therefore, it is called a quasi-verb in Arabic language), and possessive pronoun “ي / my”. The DP “innī” has been changed to the verb “Behold”. In fact, the translator has provided an inaccurate translation by this unit-shift. He has changed the meaning of the ST “إِنِّي /innī” to a meaning far from the original. The semantic function of the ST “إِنِّي /innī” is to emphasize the action or what is said after it which means ‘certainly’. In other words, it is used to emphasize the grief of ‘Imrān’s wife through the ST “وَضَعْتُهَا أَنْثَىٰ / waḍa‘tūhā ūnthā”. While, the verb “Behold” is used to show the exclamation, specifically it is used when the speaker wants to tell the addressee about something surprising that happened. Used humorously it means to ‘look at’ something (Longman, 2005, p. 123). Consequently, the message of the vocative sentence has been changed completely. The meaning is changed from grief to exclamation. Pertaining to the ST “وَضَعْتُهَا / waḍa‘tūhā”, it is a verb phrase consisting of three constituents. It has been translated into a phrasal verb in present tense in passive voice. In point of fact, the translator has provided an inaccurate translation since the ST “وَضَعْتُهَا / waḍa‘tūhā” is past tense with present relevance. Therefore, such action is expressed in English by the present perfect tense. Also, the ST “وَضَعْتُهَا أَنْثَىٰ / waḍa‘tūhā ūnthā” is an active verb which occurs in an active sentence and concentrates on the object “أَنْثَىٰ / ūnthā” while the TT “I am delivered of” is passive voice and concentrates on the agent ( i.e. Allah). The suitable tense is present perfect tense ‘I have delivered of’. Thus, the message is distorted by this translation for the above mentioned reasons. With regard to the ST, “أَنْثَىٰ / ūnthā” is a noun that has been translated into “a female child”.

**Suggested translation:** O my Lord! certainly I have delivered a female.

Table 6.3A CA of Arabic Text [Hūd, verse 72]

ST	يَا وَيْلَتَىٰ أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72]
Trs	yā waylatā ʾā ʾalidū wā anā ʾaġūzun.
BT	O , woe to me shall I bear child while I am an old woman
semantic features of ST	ST: yā [+voc part ] waylatā [ +N , +head , ± sing , + inanimate , -V ] ʾā ʾalidū [ʾā ( alīf ) + part , + interro , + exclamation] wā [ + conj ] anā [ + pron , + 1 <sup>st</sup> person , +sing , + subjective , + human,+seprable ] ʾaġūzun [ + N , + sing , +V ]

Table 6.3B CA of English Text

TL	<b>Alas for me!</b> Shall I bear a child, seeing I am an old woman (Ali, 2006, p. 530).
semantic features of TT	TT : Alas [ + voc part ,+interj ] for [ +p , + conj ] me [pron,+ 1 <sup>st</sup> person ,+ Mas , +Fem , +sing , +objective ] shall [ + pre participle , + V( modal ) , +N ] I [pron,+ 1 <sup>st</sup> person ,+sing, +animate ] bear [ + phrasal verb , + action , +pre , + Give birth ] A [ +D, +indef art ,+ spec reference ,+sing ] shild [ + N , ± sing , + animate ] seeing [ + conj ,+ N , + Adv ] I [ +pron + 1 <sup>st</sup> person ,+sing, +animate ] Am[ + V , +sing , + pre ] An [ +D, +indef art ,+spec reference ,+sing ] old [ +A , - V ] woman [ + N , ± sing , + A ]

Ibrāhīm's wife conveys her exclamation by calling out an abstract noun. She calls the noun “ وَيْلَتَى / waylatā” to attend since it is the suitable time for attendance. She performed this calling by using the vocative particle “يَا/ yā”. This particle is characterized with phonemic prolonged sound to reflect the greatest of her surprise. The lexical item “ ويل / wayl” has dual usage. It is used by Arabs to show grief and surprise of something. In this vocative sentence, the item “ ويل / wayl” is used to convey surprise. It is suffixed by the final “alīf” which has taken the place of the first person possessive pronoun to be “waylatī”. In the respect of translation, the NP “يَا وَيْلَتَى

/ yā waylatā” is rendered into NP “Alas for me !”. The translator has provided an inaccurate translation. He has given a distant meaning from that in the ST “يَا وَيْلَتَى / yā waylatā”. The ST “يَا وَيْلَتَى / yā waylatā” has the meaning of surprise. In other words, Ibrahīm’s wife shows her surprise when she knows she will have a baby (al-Razi,2000,vol. 18,p.23) yet the TT “Alas for me!” shows that she grieves when she becomes aware that she will give birth. Thus, the internal meaning is distorted and the message is distorted by this inaccurate translation. The NP **“woe unto me”** is the equivalent of “يَا وَيْلَتَى / yā waylatā”. This phrase causes confusion since it also used for grief in English. Consequently, the rhetorical meaning of exclamation will not convey to the readership. In such a case the translator has to refer to the dual meaning of the lexical item “woe” in Arabic by using footnote. Other possibility for translating the ST “يَا وَيْلَتَى / yā waylatā” is to use free translation in order to convey the feeling of surprise of Ibrahīm’s wife to readership. In other words, the ST “يَا وَيْلَتَى / yā waylatā” could be translated into “how great is my happiness!”. The researcher prefers the second translation since it goes in line with the contextual meaning of the rhetoric purpose of this vocative sentence and conveys the internal meaning of “يَا وَيْلَتَى / yā waylatā” used by Ibrahīm’s wife. According to the ST “أَلِدْ / a ‘alidū” is a VP prefixed by the interrogative particle (‘ā –alīf). It also carries the meaning of surprise. It is transposed from D to auxiliary verb in the future “shall”. The verb phrase “أَلِدْ / a‘alidū” is imperfect verb plus the first person pronoun “I”. It is rendered into “give birth a child”. The ST “أَلِدْ / a‘alidū” has been extended to a group of words. Hence, the translator has produced an overtranslation. The translator has conveyed the internal meaning of the ST “أَلِدْ / a‘alidū”. He could also infer the accurate tense of the ST “أَلِدْ / a‘alidū” since the process of pregnancy takes a long time and the action will occur in the future not at the moment of speaking. The ST “وَ / wā” is a conjunction which is translated into the conjunction “seeing”. The ST “أَنَا عَجُوزٌ / anā ‘ağūzun” is NP extended to include

semantic features not found in the ST. It is rendered into “I am an old woman”. The first person plural subject pronoun “أَنَا / anā / I” is changed to VP “I am”. In the same vein, the lexical item “عَجُوزٌ / ʿağūzun” is translated from N to AP “an old woman”. The meaning of the ST “أَنَا عَجُوزٌ / anā ʿağūzun” has been retained the same in the TT. Consequently, the message of the vocative sentence has been entirely changed.

**Suggested translation:** How great is my happiness! Shall I bear a child, seeing I am an old woman!

Data (4)

Table 6.4A CA of Arabic Text [ Maryam, verse 27]

ST	يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam,verse 27]
Trs	yā maryamu laqad ġʿiti šayʿan fariyyan
BT	O Mary certainly you have done unwanted thing
semantic features of ST	ST: yā [+ voc part ] Maryamu [+proper noun , +head , + animate ] laqad [ +part of certainty ] ġʿiti [ +V, + past ,+action ,+do ] ti [ +pron , 2 <sup>nd</sup> person,+ fem ,+sing,+inseparable ] šayʿan [ +N , +inanimate ,+ sing ,-V,] fariyyan [ +A,+ -V]

Table 6.4B CA English Text

TL	O Mary! truly <b>an amazing</b> thing has been thou brought (Ali, 2006, p. 750).
semantic features of TT	TT: O [ +interj part ,+ voc part] Mary [ +proper noun , + animate] truly [ + Adv , -V] an [ +D, +indef art ,+spec reference ,+sing ] amazing [ +A , -V] thing [ +N ,+ inanimate , + sing ] has been thou brought[ +phrasal verb ,+ pre perfect +action ,+do ,+make ]

People of Maryam achieved that by calling her “يَا مَرْيَمُ / yā maryamu” prefixed by the vocative particle “يَا / yā”. The vocative particle “يَا / yā” has been kept in the TT “O Mary”. The ST “لَقَدْ / laqad” is composed of two particles. The first one “لَ / lam” is an emphatic particle.

The second one “قَدْ / qad” is used to emphasize the action with a perfect verb in affirmative statement. As it is noted, the DP “لَقَدْ / laqad” is replaced by an adverb in translation into English. It is rendered into the adverb “truly”. Definitely, the translator has inferred the meaning of the ST “لَقَدْ / laqad” in TT . With regard to the ST “جُنْتُ / ġiti”, it is a VP which consists of the past tense “جاء/ ġa’a” with present relevance and the second person pronoun “ت/you”. The ST “جُنْتُ / ġiti” is translated into “you have been thou brought”. In point of fact, the translator has extended the VP “جُنْتُ / ġiti” into a group of lexical items. This extension keeps the meaning of the ST “جُنْتُ / ġiti” in the TT. The translator has changed the past tense to present perfect tense in passive voice while retaining the meaning of the ST “جُنْتُ / ġiti”. It is rendered into “has been thou brought”.

The ST “شَيْئًا فَرِيًّا / šay’an fariyyan” combines the nouns “شَيْئًا / Shayan” and “فَرِيًّا / fariyyan”. The lexical item “شَيْئًا / šay’an” is a N translated into N also. It is translated into “thing”. The lexical item “فَرِيًّا / fariyyan” is an adjective translated into “an amazing”. The meaning of the ST “شَيْئًا فَرِيًّا / šay’an fariyyan” is not retained in the TT. The lexical item “an amazing” means very good especially in an unexpected way or so surprising you can hardly believe (Longman, 2005, p. 43) while the lexical item “فَرِيًّا / fariyyan” in Arabic suggests something unwanted, an ugly action and an unpleasant action (Ibn ʿĀšūr, 2000, vol. 16, p. 31). Thus the message is distorted by this translation. The rhetorical meaning of the vocative sentence is moved from reproach to exclamation. Based on Arabic tafsir, the lexical item ‘**unwanted**’ is more suitable than “amazing”. As a consequence, the translation is inaccurate.

**Suggested translation:** O Mary certainly you have done an unwanted thing.

## 6.2.2 Semi-accurate Translation

Data (5)

Table 6.5A CA of Arabic Text [ al-Fūrqān, verse 30]

ST	يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [ al-Fūrqān,verse 30]
Trs	yā rabbī °inna qawmī °ittahādū haḍā al-qurān mahğūran
BT	O my Lord! these people have taken this qur`an abandoned
semantic features of the ST	ST: yā [ + voc part ] rabbī [ ( rabb ) +N , +head , +animate , -V ] ī [ + pron ,+ poss ,+N , -V, + sing , +V , ±human,+my ] °inna [+accusative part , +action , +V (semi verb) , + emphatic, -N ] qawmī [ ( qawm ) + N , -V ] ī [ +pron ,+ poss ,+N , -V, + sing , +V , ±human,+my ] °ittahādū [ ( Ittaḥaḍa ) +V , +past , +action , -N ] ū [ + pron , + person ,+ plu ,+subjective ,+they ] haḍā [ +demons ,+ D, +this,+sing,+masc ] al-qurān [ +N ] mahğūran [ +N , +inanimate , -A ]

Table 6.5A CA of English Text

TL	O my Lord, Truly my people took this Qur`an <b>for just foolish nonsense</b> (Ali, 2006, p. 896).
semantic features of TT	TT: O [ +voc part ,+interj ] my [ + pron ,+ poss,+ sing , ± animate ,+N ] Lord [ +N , +head ,+animate , -V ] truly [ + Adv, + actually ,+really ,+in fact ] my [ + pron ,+ poss,+ sing , ± animate ,+N ] people [ +N ,+folk , +population , + nation, +V ,+inhabit , +settle] took [ +V ,+past ,+action , -N ] this [ + demons,+ pron ,+sing , +adv ] Qur`an [ +N ] for [ +P ,+conj ] just [ +A, + adv, + merely ,+only ,+exactly ] foolish [ +A ,+crazy ,+mad ,+unwise ] nonsense [ +A ,+meaningless ,+N ,+ rubbish, +absurdity ]

Prophet Muhammad (PBUH) communicates his grief by means of calling Almighty Allah. He performs that by using the vocative particle “ يَا / yā” which precedes the addressee “رَبِّ / rabbī”. The ST “يَا رَبِّ / yā rabbī” is a NP translated to NP “O my Lord!”. Using the vocative particle “ يَا / yā” shows that Allah is very close to his slaves since it is used when the addressee is near or far from the speaker. It also shows the

prophet's state of sadness and how much he grieves for his people. As for the ST, “إِنَّ / ʾinna” is a particle and a quasi-verb in Arabic language. It has been changed to a different class. It is shifted from particle to adverb “truly” to pre modify the NP “قَوْمِي / my people”. He performs this obligatory shift to get the internal meaning across to the readership. On the other hand, the ST “اتَّخَذُوا / ittahaḍū” is a VP translated to V in the TT. The VP “اتَّخَذُوا / ittahaḍū” in the ST is past tense with indefinite time. Such action is expressed in English by using present perfect tense or present tense. As it is noted, the translator has retained the same tense in English. He translated “اتَّخَذُوا / ittahaḍū” into “took”. The translator used past tense in his rendering to express a polite attitude in the present. Though the translator attempted to reflect the distance between the prophet and his people through using past tense “took” in TT, he was not able to convey the same meaning of the ST “اتَّخَذُوا / ittahaḍū” since the ST “اتَّخَذُوا / ittahaḍū” refers to an action which happened in an indefinite time. Thus, the message of the vocative sentence is distorted somewhat with a significant contradiction seen between the two meanings. The meaning of the vocative sentence is moved from ‘grief at moment of the speaking’ into ‘grief in the past’ making the translation semi-accurate. Consequently, the appropriate tense is present perfect tense “have taken”. Moreover, the lexical word “مَهْجُورًا / mahḡūran” is a N which has been translated into a different meaning. It is translated into “for just foolish nonsense”. This translation is also a semi-accurate translation. The translator has presented a meaning far from that of the ST “مَهْجُورًا / mahḡūran”. He has translated it into “for just foolish nonsense” to mean “silly thing” or “just for fun”. A clear difference is marked between the two meanings. The ST “مَهْجُورًا / mahḡūran” means “to neglect” or “abandoned” since the people of Quraysh refuse to listen to Qur’an. Whilst, the meaning of the TT “for just foolish nonsense” refers to “silliness”. As a result, the message of the whole vocative sentence is slightly distorted. The accurate meaning of the ST “مَهْجُورًا / mahḡūran” is ‘abandoned’.

**Suggested translation:** O my Lord! these people have taken this Qur`an as a thing to be abandoned.

Data (6)

Table 6.6A CA of Arabic Text [ al-Zūḥrūf ,verse 88]

ST	يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ [ al-Zūḥrūf ,verse 88]
Trs	yā rabbī ʿinna hāūlāʾi qawmun lā yūʾminūna
BT	O my Lord! truly these are people who do not believe
semantic features of ST	ST: yā [+voc part ] rabbī [ ( rabb ) +N , +head , +animate , -V ] ī [+ pron ,+ poss ,+N , -V, + sing , +V , ±human ] ʿinna[+accusative part , +action , -N ] hāūlāi [+demons ,+D ,+plu , +for near ] qawmūn [+N , -V, +human ] ūn[ +inflection (nunation) ] lā [+neg part ] ūʾminūna [(yūʾmin )+V, +pre ,+action, -N ] ūna [+ person,+ pron ,+plu ]

Table 6.6B CA of English Text

TL	O my Lord ! Truly these are people who <b>will not believe</b> (Ali, 2006, p. 1281).
semantic features of TT	TT: O [ +voc part ,+interj ] my [ + pron ,+ poss,+ sing , ± animate ,+N ] Lord [ +N , +head ,+animate , -V ] truly [ + Adv, + actually ,+really ,+in fact ] these [+pron ,+demons ,+D , +plu] people [ +N ,+folk , +population ,nation ,+V, +inhabit ,+settle] who [ +rel pron , ±sing, +human] will [+V (modal) ,+action,+ future ,+want +wish ,+desire,+ N, +plu] not [ +N, +A, +Adv ] believe [+V, simple pr ,+action, trust ,+think ,+deem ]

Prophet Muhammad (PBUH) calls Almighty Allah “رَبِّ / rabbī” by the vocative particle “يَا / yā” to reveal his sadness. The vocative particle “يَا / yā” has dual functions. It is used to call the addressee near or far from the speaker. The prophet Muhammad (PBUH) uses the vocative particle “يَا / yā” to reflect that Allah is very close to his slaves. It also reflects the extreme grief of Prophet Muhammad. Once more,



the particle “إِنَّ / inna” is a quasi- verb in Arabic language used to strengthen the meaning of the sentence. The particle “إِنَّ / inna” undergoes a class shift. It is transposed to Adv “truly” to put the meaning across. On the subject of the ST “هَؤُلَاءِ قَوْمٌ / hāulā'i qawmun” is a NP rendered into NP in the TT. Structurally “هَؤُلَاءِ / hāulā” is a demonstrative pronoun used here as a determiner to refer to the ST “قَوْمٌ / qawmun” i.e pagans of Quraysh. The ST “هَؤُلَاءِ قَوْمٌ / hāulā' qawmun” is translated into “these are people who” to include further semantic feature such as [ +rel pron]. The lexical item “لَا / lā” is a particle used with the indicative imperfect to express negation. It is rendered into adverb “not”. With regard to the ST, “يُؤْمِنُونَ / yūminūna” is a VP transposed to futurity. It is translated into the auxiliary verb “will” to show futurity. The auxiliary verb “will” indicates the action of believing will not occur in the future. This means that the speaker is sure of this matter while the ST “يُؤْمِنُونَ / yūminūna” in fact indicates the action of believing occurs at the moment of the speaking.

That is, they do not believe now but may believe in the future. As well, the Arabic text has no indicator for futurity. So, a clear difference is seen between two meanings. Hence, choosing the future tense for the ST “يُؤْمِنُونَ / yūminūna” is a semi –accurate translation because the message is changed from a state in the present tense to a state in the future. The appropriate tense for the ST “يُؤْمِنُونَ / yūminūna” is ‘ do not believe’.

**Suggested translation:** O my Lord! truly these are people who do not believe.

### 6.2.3 Replacement Translation

Data (7)

Table 6.7A CA Arabic Text [ al-Anʿām,verse 128]

ST	يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ [ al-Anʿām,verse 128]
Trs	yā maʿšara al-ġinni qadi istakṭartum mina al-ʾinsi
BT	O assembly of Jinns !you have misled many of human beings.
semantic features of ST	ST: yā [+voc part ] maʿšara [+N, +vocative,+ accusative ] al-ġinni [(al) +def art ,+spec reference , + generic reference, ±sing ] al-ġinni [ +N, +masc ,+genitive ] qadi [+ part of certainty ] istakṭartum [(istakṭara) +V,+ action ,+ past ] tum [ +pron,+ subjective ] mina [+P] al-ʾinsi [(al) +def art ,+spec reference , + generic reference, ±sing ] insi [ +N,+ masc ,+genitive]

Table 6.7B CA English Text

TL	O ye assembly of Jinns! <b>Much (toll) did ye take</b> of men (Ali, 2006, p. 331)
semantic features of TT	TT: O [+interj part ,+ voc ] ye [ +pron, + 2 <sup>nd</sup> person , +Masc ,+fem , ± sing ] assembly [+N,-V,- A,+ group ,+band] of [+P] Jinns [ +N,+ plu ,+masc,+ genitive ] much [+adv ,+pron ,+ to a great extent ,+ alot] toll [ +N ,+V, +] did [+V( aux) ,+pre,+ action + perform ,+ make] ye [ +pron,2 <sup>nd</sup> person , +Masc ,+fem , ± sing ] take [ +V ,+pre , + action , +got , obtained , acquire , +grasp ] of [+P] men [ +N,+ masc, +plu ,+indef ]

The researcher noted that the vocative particle “يَا / yā” prefixes the vocative noun “مَعْشَرَ الْجِنِّ / maʿšara al-ġinni” which is in genitive case. In English, the vocative construction “يَا مَعْشَرَ الْجِنِّ / yā maʿšara al-ġinni” has been extended to include further semantic features such as [ye] not found in the Arabic text. It is translated into “O ye assembly of Jinns!”. The lexical item “قَدِ / qadi” is a determiner used as an emphatic

particle before the perfect verb to emphasize the verbal action. It is changed to “do”. The verb phrase “اسْتَكَثَرْتُمْ / istakṭartum” as it is noted has been translated into a phrasal verb to include the semantic feature [+ adv,+ pron ].The letters است indicate hyperbolism. These letters are translated to “Much (toll)”. In the same vein, the verb “kthar” derived from “اسْتَكَثَرْتُمْ / istakṭartum” is past tense followed by the second person plural pronoun “ت / tu/you”. It is translated into present tense. It is translated into the verb phrase “ye take”. The translator has given a meaning distant from the verb “اسْتَكَثَرْتُمْ / istakṭartum” which means ‘to mislead’. Thus, the accurate equivalence for the ST “اسْتَكَثَرْتُمْ / istakṭartum” is ‘you have misled many human beings’.

The prepositional phrase “من الإنس / mina al-ʿinsi” is translated into a prepositional phrase. It is translated into “of men”.

**Suggested translation:** O assembly of Jinns! you have misled many human beings.

## 6.2.4 Overtranslation

Data (8)

Table 6.8A CA of Arabic Text [āl-Imrān, verse 99]

ST	يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99]
Trs	yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabgūnaha ʿiwaḡan
BT	O ye people of the Book! Why ye mislead from the path of Allah those who believe, you want it crooked
semantic features of ST	<p>ST:</p> <p>yā [+voc part ]</p> <p>ahla [ [+voc, +N, + accusative, +Masc]</p> <p>alkitabi [ (al)+ def art, +spec reference , + generic reference, ±sing ]</p> <p>kitabi [+N, + sing, +genitive, +masc, +-V]</p> <p>lima [+interro part, +pp]</p> <p>taṣudūna [ +V, +action, -N ]</p> <p>ūna [+pron]</p> <p>ʿan [ +p]</p> <p>sabīli [+N, +masc, + genitive]</p> <p>Allahi [ +proper noun]</p> <p>man [+rel pron ]</p> <p>āmana [+V, +action, -N]</p> <p>tabgūnaha [ +V, +action, +pres, -N]</p> <p>ūn [ +pron, +plu, + you, +subject ]</p> <p>Aha [ + pron, +sing, +object ]</p> <p>ʿiwaḡan [+N, +masc, + accusative, + indef ]</p>

Table 6.8B CA English Text

TT	<b>O ye People of the Book!</b> Why obstruct ye <b>those who believe</b> , from the path of Allah, <b>seeking to make it</b> crooked (Ali, 2006, p. 152)
semantic features of TT	TT: O [+interj part ,+ voc ] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] people [ +N ,+folk , +population , +nation ,+V, +inhabit ] of [ +p ] the [ +def art ,+spec reference , + generic reference, ±sing ] book [+N,+sing,+V] why [ +interro part] obstruct [+V, +action, +N. ,+hold up,+ hinder] ye [ +pron,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ] who [ +rel pron , ±sing , +human ] those [+pron, +demon, +D, +plu ,+ for distant ] believe [+V, simple pre ,+action,+ trust ,+think ] from[+p] the [ +def art ,+spec reference , + generic reference, ±sing ] path [+N,-V, +avenue] of [ +p ] Allah[+proper noun] seeking [+P,+ looking for] to make[+infinitive V , + action ,+ to be,+ become,+ turn into ,-N] It [ + pron, +3 <sup>rd</sup> person , +sing , +inanimate , +neutral ] crooked [ +A,-V,-N,+ not straight]

As it is marked, the vocative noun phrase “يَا أَهْلَ الْكِتَابِ / ahla alkitabi” is a genitive construction preceded by the vocative particle “يَا / yā”. It is translated into vocative expression in genitive case “O ye people of the Book!” . The translator has added further semantic feature not found in the ST such as [ +ye ]. Thus, he has produced an overtranslation. The interrogative particle “لِمَ / limā” is used in the sense of “why” to ask about one of the elements of the sentence. It is translated successfully into interrogative particle ‘why’. The verb phrase “تَصُدُّونَ / taṣudūna” is an imperfect verb with the explicit second person plural pronoun “you”. It is translated into a present verb with an overt second person plural pronoun ‘ye’. The translator has translated it into “obstruct ye”. The prepositional phrase “عَنْ سَبِيلِ اللَّهِ / ʿan sabīli Allahi” is translated into prepositional phrase “from the path of Allah”. The ST “مَنْ آمَنَ / man āmana” is translated into “those who believe”. The particle “مَنْ / man / who” is a relative pronoun used for persons. It is translated into the relative pronoun “who”.

A further semantic description “those” is added in the TT, though not found in the ST. The verb “أَمَنَ / amana / believe” is a perfect verb with present relevance. It has been changed into the present verb “believe” to convey the meaning of the ST “أَمَنَ / amana”. Therefore, the translator has provided an overtranslation. The verb phrase “تَبَغُّنَهَا” / tabgūnaha” has been extended to PP. It is translated into “seeking to make it”. In English, “seeking to make it” keeps the meaning of the ST. Thus, the translator has produced an overtranslation. The lexical item “عَوَّجًا / iwagaḡan” is an adjective. It is also rendered into the adjective “crooked”.

Table 6.9A CA of Arabic Text [Yūnis, verse57]

ST	يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ [ Yūnis, verse57]
Trs	yā ayyuhā annāsu qad ġā <sup>o</sup> atkum maw <sup>e</sup> izatun min rabbikum wā šifā <sup>o</sup> un limā fī al-ṣudūri wā hudan wā raḥmatun lilmu <sup>o</sup> minīna
BT	O ye people! A direction has come to you from your Lord and a healing for the (diseases) in your hearts, and a guidance and a mercy for believers
semantic features of ST	ST: yā [+ voc part] ayyuhā [+voc ,+N, nominative] annāsu [(al)+def art] nāsu [+N, +masc, +nominative ,+plu] qad [+part of certainty] ġā <sup>o</sup> atkum [(ġā <sup>o</sup> a) +V, past ,+action, +come] T [3 <sup>rd</sup> person,+ sing ,+fem ,+pron ] Kumu [+2 <sup>nd</sup> person,+ pron ,+plu ,+object ,+masc] maw <sup>e</sup> izatun [+N, +indef,+ nominative ,+fem ] min [+p ] rabbikum [+N, +genitive,+ masc ] kum [+ 2 <sup>nd</sup> pron ,+object,+ plu, +poss,+ masc ] wā [+conj ,+and] šifā <sup>o</sup> un [+N, +indef ,+masc ,+nominative] limā [(lam) +p] mā [+rel pron] fī [+p] al-ṣudūri [(al) + def art ] al-ṣudūri +N,+ masc, +genitive ,+plu] wa [+conj ,+and] hudan [ +N , +indef,+ masc , +genitive ] wā [+conj ,+and] raḥmatun [ +N, +indef , +fem +nominative] lilmu <sup>o</sup> minīna [(lam) +p] mu <sup>o</sup> minīna [ +N, +masc ,+genitive , active participle ]

Table 6.9B CA of English Text

TL	O mankind! <b>there hath come to you</b> a direction from your Lord <b>and a healing for the (diseases) in your hearts,- and for those who believe,</b> a guidance and a Mercy (Ali, 2006, p. 495)
semantic features of TT	TT: O [ +voc part,+ interj] mankind [+N, +indef,+ all human beings ] there [ +adv, +place, in/to a particular place] hath come [ + V,+ present perfect ,+ action, -N] to [ +p] you [ +2 <sup>nd</sup> person ,+pron , +masc ,+fem , ± sing ] A [ +indef art ,+spec reference , +sing ] direction [ +N, +sing ,+ path , +guidance ] from [ +p] your [ +pron ,+ poss ,+separable ,+D ] Lord [+N, +God] and [+conj ] A [ +indef art ,+spec reference , +sing ] healing [ +N, +indef ,+treatment , -V] for [+p , +conj ] the [ +def art ,+spec reference , + generic reference, ±sing ] diseases [+N, +plu,+ Illness , -V] in [ +p] your [ +pron ,+ poss ,+separable,+D ] hearts [+N,+ plu , -V] and [+conj ] for [+p , +conj ] those [+pron, +demons, +D, +plu ,+ for distant ] who [ +rel pron , ±sing, +human ] believe [+V, + simple pre, +action, trust ,+think ,+deem ] A [ +indef art ,+spec reference , +sing ] guidance [ +N, -V, +direction ] and [+conj ] A[ +indef art ,+spec reference , +sing ] mercy [+N ,+ sing , +forgiveness ]

The translator rendered the vocative expression “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu” into “O mankind!” with retaining the meaning of the message. The verb “جَاءَ / ġā’a” in the verb phrase “جَاءَتْكُمْ / ġā’atkum” is perfect verb with present relevance and second person plural pronoun ‘you’. It is preceded by the particle “قَدْ / qad” which is used with the perfect tense to indicate that the action is completed before a point in the past , and it is usually rendered in English by the perfect aspect, present tense. It has been here rendered into “hath come to you”. At the same time, the translator attempted to emphasise the action by adding semantic feature such as “there” not found in the ST to



indicate that something has been done to mankind (Longman, 2005, p. 1720). Thus, the translator has kept the meaning of the “جَاءَتْكُمْ / ġāʾatukum”. He has provided an overtranslation.

Pertaining to the construction of recollection “مَوْعِظَةٌ مِنْ رَبِّكُمْ / mawʿiẓatun min rabbikum”, the lexical item “مَوْعِظَةٌ / mawʿiẓatun” is a noun translated successfully to a noun in the sense of “direction”. The PP “مِنْ رَبِّكُمْ / min rabbikum” is rendered into PP “from your Lord”. What about the second favour? It is noted that the translator has successfully rendered “وَشِفَاءٍ لِمَا فِي الصُّدُورِ / wā šifāʾun limā fī al-ṣudūri” into “and a healing for the (diseases) in your hearts”. The nominal clause is rendered into nominal clause with adding some semantic features such as [def art,+indef art, +N , - pron]. Consequently, it is an overtranslation. Moreover, the translator has used the suitable lexical item “الصُّدُورِ / al-ṣudūri” to refer tropically to the ‘heart’ not ‘breast’.

Regarding the two last favours mentioned in this Qurʾanic vocative sentence, the construction “وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ / wā hudan wa raḥmatun lilmuʾminīna” has some modifications. The translator has rendered the lexical item “هُدًى / hudan” into “guidance”. While, he has made an extension in translation PP “لِّلْمُؤْمِنِينَ / lilmuʾminīna.” It consists of the preposition ‘li’ rendered into P “for”. And the noun “مُؤْمِنِينَ / muʾminīna” rendered into PP “for those who believe”. He added further semantic features such as [+ those,+ who]. Accordingly, the translator has produced an overtranslation

Table 6.10A CA of Arabic Text[ al-Kahif, verse 42]

ST	يَا لَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42]
Trs	yā laytanī lam ʿusšrik bi rabbī ʾaḥadān
BT	O, I wish I had never ascribed partner to my Lord
semantic features of ST	ST: yā [+voc part] laytanī [ (layta) + accusative part, +wish] ī [ +pron , +1 <sup>st</sup> person , +sing ,+objective ] lam [+neg jussive part ] ʿusšrik [ +V, +action , + pre + in jussive mood , make partner in worship] bi rabbī [ (Bi) +p] rabbī [ ( rabb ) +N , +head , +animate , -V ] ī [ + pron ,+ poss ,+N , -V, + sing ,+V , ±human ] ʾaḥadān [+N, +indef , +masc, +accusative ,+ anyone ]

Table 6.10B CA of English Text

TL	<b>Woe is me!</b> Would I had never ascribed partners <b>to my Lord and Cherisher!</b> (Ali, 2006, p. 720)
semantic features of TT	TT: woe [ + N ,+sing ,+grief , +sadness, +unhappiness, +pain , -V ] is [ +copula ,+ sing ,+v ] me [ +pron, 1 <sup>st</sup> person ,+ Mas , +Fem , +sing , +objective ] would [ +V (Modal) , +action, +wish ,+N , +will ] I [ +1 st person, + pron ,+sing , +animate ] had ascribed [ +V, +pre perfect , + action, +attribute ] never [+adv,+ not at all, +on no account] partners [+N, + plu , +V, +associates ] to [ +p ] my [ + poss , +pron ,+sing , ±animate ] Lord [ +N ,+head ,+animate, -V , +sing ] and [ +conj ] cherisher [+ N, +sing, +animate ,+V , +revere ]

The vocative by wish here is fulfilled by calling something abstract. The non-believer calls wish “لَيْتَنِي / laytanī” to attend since it is the suitable time for that. He performs his calling by means of the vocative particle “يَا / yā”. The vocative particle “يَا / yā” is characterized with prolonged sound to reflect the extent of the grief of the speaker. This aesthetic aspect has been lost in the TT to be understood implicitly from the context from the NP “woe is me” and wish expression “would +had+ past participle”. The translator prefers to add some information not found in the ST to enforce the anguish

and grief of non-believer. He adds the NP “woe is me” which is not found in the ST. So, it is an overtranslation.

As for the ST “لَيْتَنِي / laytanī”, it is a particle which has the meaning of the action, therefore, it is called a quasi-verb by Arab grammarians. This particle conveys dual feelings. It conveys the wish and regret for something impossible. This particle in Arabic is used to express wishing something (un) achievable, express a desire in the past, a desirable event in the past which has not happened, and is unreasonable (al-Hayāwī, 2001, p. 26). The translator has offered the suitable equivalence for the ST “لَيْتَنِي / laytanī”. He translated it into “would +had + past participle”. This structure conveys the regret and grief of the speaker about the past events. It expresses the wish of the speaker for something unachievable. Observe also that the translator has made a shift when he transposes the particle “لَيْتَنِي / laytanī” into the verb expression “would +had + past participle”. The expression “يَالَيْتَنِي لَمْ أَشْرِكْ / yā laytanī lam ʿusšrik” is translated into its equivalent “would I had never ascribed partners”. The non-believer wishes to worship Almighty Allah without any partner when he sees his fruits ruined in front of his eyes. The particle “لَمْ / Lam” is a negative particle used with jussive imperfect verb to express negation in the past. It is translated by the adverb “never”. The TT “never” implies negation. It is also equivalent to the ST “أَحَدًا / aḥadān” since it has the meaning of “not at all”. The imperfect “أَشْرِكْ / ʿusšrik” with an implicit first person singular pronoun “I” is changed into past perfect tense “I had ascribed”. The translator has retained the meaning of the message by the overtranslation. The prepositional phrase “بِرَبِّي / bi rabbī” is extended to include further semantic feature such as [ p,+ conj ,+N] . He translated it into “to my Lord and Cherisher”. Accordingly, the translator has given an overtranslation to put across the meaning of the message to the reader.

Table 6.11A CA of Arabic Text[ al-Nāba°, verse 40]

ST	يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nāba°, verse 40]
Trs	yā laytanī kuntu turāban
BT	O, I wish I were dust
semantic features of ST	ST: yā [+voc part ] laytanī [ (Layta) + accusative part , +V , +action , -N ] ī [+pron, + 1 <sup>st</sup> person,+object , + sing , ± human ] kuntu [ ( kana ) +V (semi verb) , +action , +past , -N ] tu [ + pron , +sing , ±human ] turāban [ +N , + inanimate , -V ]

Table 6.11B CA of English Text

TL	<b>woe unto me! Would that I were (mere) dust!</b> (Ali, 2006, p. 1590)
semantic features of TT	TT: woe [ + N , +grief , +sadness, +anguish, -V,-A ] unto [ +p ] me [+pron, +1 <sup>st</sup> person , +mas , +fem , +sing , +objective ] would [ +V (Modal) , +action, +wish , +N , +will ] that [ + conj ,+D ,+ Adv ,+ pron ] I [ +1 st person,+ pron ,+sing , +animate ] were [ + copula , +action , +plu ] mere [ +A , +N ] dust [ +N ,+V ]

The pagan conveys his regret and grief by the means of wish expression “لَيْتَنِي / laytanī”. He wishes to be dust to avoid the torment. His grief is fulfilled by calling wish “لَيْتَنِي / laytanī” which is preceded by the vocative particle “يَا / yā”. The speaker calls something abstract to attend since it is the suitable time for attendance. The vocative particle “يَا / yā” is exemplified with the feature of prolonged sound to show how much the regret of the speaker. While, the TT is free from the vocative particle “يَا / yā” to be deduced from the exclamatory expression “woe unto me!” and wish expression “would that”. Thus, the aesthetic aspect of the vocative Qur’anic sentence is scattered by omission of the vocative particle “يَا / yā”. Instead of that, the translator has given further semantic features not found in the ST to put into effect the rhetorical meaning of the vocative sentence. He has provided the nominal expression “woe unto me” to

convey the anguish and regret of the non-believer at the Day of Judgement. Thus, he provided an overtranslation. In respect to the ST “لَيَتَنِي /laytanī”, it is translated into “would that”. As mentioned earlier, the wish particle “لَيَتَنِي /laytanī” is used to express wishing something (un) achievable. The translator in this example has presented another form of “wish of expression”. He translated the ST “لَيَتَنِي /laytanī” into “would that” as an equivalent to the wish expression in the ST. In addition, the translator has used a remarkable class shift since he transposed the particle “لَيَتَنِي /laytanī” as DP to verbal expression “would that” in order to get the meaning across.

On the other part, a further description has been put forth by the translator concerning the ST “تُرَابًا / turāban”. It is a NP in the ST. It has been extended to include such semantic features as [+A]. The translator wants to give more information to the TT readers to make them grasp the original text. Such further information to the original meaning of the ST message leads to an overtranslation with maintaining the original meaning of the source message “تُرَابًا / turāban”.

Data (12)

Table 6.12A CA of Arabic Text [al-Šuʿarāʾ, verse 117]

ST	رَبِّ إِنَّ قَوْمِي كَذِبُونَ [al-Šuʿarāʾ, verse 117]
Trs	rabbī ʾinna qawmī kaḍabūnī.
BT	O myLord! Truly my people have discarded me
semantic features of ST	ST: rabbī [ ( rabb ) +N , +head , +animate , -V ] ī [+ 1 <sup>st</sup> pron , + poss , +N , -V , + sing , +V , ±human ] ʾinna [+accusative part , +action , +V , + emphatic, -N ] qawmī [ (qawm ) + N , -V ] ī [ +pron , + poss , +N , -V , + sing , +V , ±human, +my ] kaḍabūnī [ (kaḍaba) +V, + past , +action , -N, +deny , + rebuff ] ūn [ +pron, +1 <sup>st</sup> person, +sing , + subjective ] ī [ +pron, +1 <sup>st</sup> person , + objective , +sing , +masc , +fem ]

Table 6.12B CA of English Text

TL	<b>O my Lord! truly my people have rejected me</b> (Ali, 2006, p. 922)
semantic features of TT	TT: O [ +voc part ,+interj ] my [ + pron ,+ poss,+ sing , ± animate ,+N ] Lord [ +N , +head ,+animate , -V ] truly [ + Adv, + actually ,+really ,+in fact ] my [ + pron ,+ poss,+ sing , ± animate ,+N ] people [ +N ,+folk , +population , + nation, +V ,+inhabit , +settle] have rejected [ +V ,+pre perfect , + action , -N, +abandoned ] me [ +pron,+1 <sup>st</sup> person ,+ mas ,+fem ,+sing ,+objective ]

Prophet Noah (PBUH) puts his grief across via calling Allah “رَبِّ / rabbī” without the vocative particle “يَا / yā”. The translator realizes the implicit vocative particle “يَا / yā” which is presented in the TT. He translated the NP “رَبِّ / rabbī” into O my Lord! using the exclamatory mark at the end of the TT expression to reflect feeling of grief on the part of the prophet. As a result, he produced an overtranslation. The D “إِنِّ / inna” is changed to the adverb “truly” to get the meaning across to the readership. The noun phrase “قَوْمِي / qawmī” consists of the noun “qawm” suffixed by the possessive pronoun “my”. It is rendered into NP “my people”. As to the verb phrase “كَذَّبُونِ / kaḏabūnī”, the verb “كَذَّبَ / kaḏaba” is a perfect verb annexed by the first person singular object pronoun “me”. It refers to an action which happened in an indefinite time. Such action is expressed in English by using present perfect tense. Accordingly, the translator has changed the ST “كَذَّبُونِ / kaḏabūnī” into present perfect tense “have rejected me”. The translator extend the ST “كَذَّبُونِ / kaḏabūnī” by using the present perfect tense “have” in the TT. As well, the translator opts to use connotative meaning as equivalent to the ST “كَذَّبُونِ / kaḏabūnī”. The meaning of the TT “rejected me” indicates that prophet Noah (PBUH) was not liked or accepted by his people (Longman, 2005, p. 1383) . Thus, the translator has somehow perceived the message.

Table 6.13A CA of Arabic Text [Yūsūf , verse 84]

ST	يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf ,verse 84]
Trs	yā ʾasāfā ʿalā Yūsūfa
BT	O my sorrow for Joseph!
semantic features of ST	ST: yā [+voc part ] ʾasāfā [+N ,+inanimate ,+ intended indef ] ʿalā [+ p ] Yūsūfa [ +proper noun ]

Table 6.13B CA of English Text

TL	<b>How great is my grief</b> for Joseph! (Ali, 2006, p. 574)
semantic features of TT	TT: how [ +exclamatory part ,+N ,+ Adv] great[+A ,+N ,+Adv ] is [+copula, +V , +sing ] my + pron ,+ poss,+ sing , ± animate ,+N] grief [+N ,+ sorrow, +regret ,+sadness, +woe , +regret ,+mourning ] for [+p ,+conj ] Joseph [ +proper noun ]

Prophet Jacob laments his beloved son Yūsūf. He calls “أَسْفَىٰ / ʾasāfā” to attend since it is the suitable time for that. The vocative is realized by using the vocative particle “يَا / yā” to call “أَسْفَىٰ / ʾasāfā”. This vocative particle is characterized by prolonged sound to show how much Jacob grieved over his son. The translator opts to convey this feeling via an exclamatory expression. He translated the vocative particle “يَا / yā” into “How great is”. The translator offers a grammatical shift when he transfers the vocative particle “يَا / yā” into an exclamatory expression with WH –element as complement (CSV) “How+ Adjective”. At the same time, the translator presents a connotative meaning of the vocative particle “يَا / yā”. He opts to use a series of words to convey the meaning of the ST “يَا / yā” in the TT. The TT “How great is” reflects how much the sorrow of Jacob is over his son. Therefore, the translator has retained the message of the ST “يَا / yā” in TT by making this syntactic shift. Consequently, he has presented an overtranslation. On the other hand, the ST “أَسْفَىٰ / ʾasāfā” is the addressee suffixed by

the final “alif” which has taken the place of the first person possessive pronoun “my” to be “ asafi” . The ST “أَسْفَىٰ / asāfā” is NP and has been translated into NP “my grief”.

Data (14)

Table 6.14A CA of Arabic text [ al-Ṣaffāt, verse 20]

ST	يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ [ al-Ṣaffāt, verse20]
Trs	ā waylanā haḍā yawmu al-dīni
BT	O, woe to us! This is the Day of Judgment
semantic features of ST	ST: yā [+voc part ] waylanā [ +N , +head , ± sing , + inanimate , -V ] nā [ + pron , +1 <sup>st</sup> person , +plu , + subjective , + human ] haḍā [ +demons pron , + sing , + near ] yawmu al-dīni [ +N , +sing , + inanimate ,+ genitive case ]

Table 6.14B CA of English Text

TL	<b>Ah! Woe to us! This is the Day of Judgment</b> (Ali, 2006, p. 1139)
semantic features of of TT	TT: Ah [ +interj ,+ voc part ] woe [ + N , +sing, -V ] to [ + p ,+ adv , + infinitive marker ] us [ + pron , + 1 <sup>st</sup> person, + plu , +masc , +fem ,+objective ,+human ] this [ +demons pron , +D ,+ sing , +near ] is [+copula, +V.b , +sing ] the [ +def art ,+spec reference , + generic reference, ±sing ] Day of Recompense [ + genitive construction , + not important ]

Disbelievers express their wondering via calling the abstract noun “ويل / wayl”. They have used the lexical item “ويل / wayl” as a tool to perform their calling. The ST “وَيْلَنَا / waylanā” is a NP prefixed by the vocative particle “يَا / yā”. The vocative particle “يَا / yā” is described by the feature of prolonged sound that shows the greatness of their wondering. The translator selects the TT “Ah!” as an equivalent since it conveys the feeling of surprise. The ST “وَيْلَنَا / waylanā” is the addressee. It is extended to “ Woe to us !” to reflect the meaning of the ST “وَيْلَنَا / waylanā”. Consequently, he has performed an overtranslation. The ST “هَذَا يَوْمُ الدِّينِ / haḍā yawmu al-dīni” is also extended to include semantic features not founded in the ST “هَذَا / haḍā” in Arabic such as [+copula,



+def art,+ of-construction ] . It is rendered into “This is the Day of Judgment”. Clearly, it is an overtranslation.

Data (15)

Table 6.15A CA of Arabic text [ Yāsin, verse52]

ST	يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا [ Yāsin,verse52]
Trs	yā waylanā man baʾaṭanā min marqadinā
BT	O,woe to us! who has raised us up from our sleeping place
semantic features of ST	ST : yā [+voc part ] waylanā [ +N , +head , ± sing , + inanimate , -V ] nā [ + pron , +1 <sup>st</sup> person , +plu , + human ] man[+interro pron, + personal reference ] baʾaṭanā [(baʾaṭa) + V, + past , + action , + N ] nā [ + pron , +1 <sup>st</sup> person , +plu , + object , + human ] min [ +p] marqadinā [( marqad) +N , +sing , + inanimate ] nā [ + pron , +1 <sup>st</sup> person , +plu , + genitive , + human ]

Table 6.15B CA of English Text

TL	<b>Ah! Woe unto us!</b> who hath raised us up from our beds of repose ? (Ali, 2006, p. 1128)
semantic features of TT	TT: Ah [+ interj part , +voc ] woe [ + N , +sing ] unto [ + p , + adv , + infinitive marker ] us [ + pron , + 1 <sup>st</sup> person , + plu , +masc , +fem , +objective , +human ] who [ +relative pron, ±sing , +human ] hath raised us up [+ pre perfect , +phrasal verb +action , -N ] from [ +p ] our [ + pron,+poss, +plu ] Beds of repose [ + N , + of construction (genitive) , +inanimate ]

Disbelievers carried out their calling by using the vocative particle “يَا / yā”. The ST “يَا / yā” is described with prolonged sound to reflect the greatness of their amazement which is mixed with regret. The translator has rendered it into “Ah!”. The TT “Ah!” conveys their pain and grief in an exclamatory form. As well, the ST addressee “وَيْلَنَا / waylanā” is a NP rendered into a NP to include further semantic features not available in ST such as [+p]. It is rendered into “Woe unto us”. As a consequence, it is an overtranslation. As for the ST “مَنْ / man” is a relative pronoun translated into relative pronoun “who”.

The translator has tried to keep the original meaning of the ST “man”. The ST “بَعَثْنَا / baʿaṭanā” is a VP and consists of the perfect verb “بَعَثَ / baʿaṭa” and the first person object pronoun “نَا / nā / us”. The ST “بَعَثْنَا / baʿaṭanā” is rendered into “Hath raised us up”. In reality, the translator has chosen a suitable tense since the ST “بَعَثَ / baʿaṭa” is past tense with present relevance. The present perfect tense “Hath raised us up” is suitable for such action. Hence, the translator has fulfilled an overtranslation. The ST “مِنْ مَرَقَدِينَا / min marqadinā” is a PP translated into PP to include further semantic features not found in the ST like [ +p, +poss pron, +of –construction]. It is translated into “from our beds of repose”. The translator has supplied an overtranslation. The meaning of the ST “مِنْ مَرَقَدِينَا / min marqadinā” has been maintained. The message has been retained.

Data (16)

Table 6.16A CA of Arabic text [Yūsūf, verse 11]

ST	يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ [ Yūsūf, verse 11]
Trs	yā ʿabanā mā lakā lā taʾmannā ʿalā Yūsūfa
BT	O our father! Why do not trust us with Joseph?
semantic features of ST	ST : yā [ +voc part ] ʿabanā [ (ʿab )+N ,+animate ,+ sing , -V , intended indef ] nā [ + pron , +1 <sup>st</sup> person , +plu , + human ] mā [ +interro pron, +non- personal reference ] lakā [ ( la) +p ] kā [ +pron,+ 2 <sup>nd</sup> person , +genitive ,+masc,+sing] lā [ +neg part ] taʾmannā [ (taʾman) +V ,+pre ,+ action ] nā [ + pron , +1 <sup>st</sup> person , +plu , + object , + human ] ʿalā [ + p ] Yūsūfa [ + proper noun,+genitive ,+masc]

Table 6.16B CA of English Text

TL	O our father! Why dost thou <b>not trust us with</b> Joseph (Ali, 2006, p. 548)
semantic features of TT	TT: O [+ interj part , voc ] our [+pron, +poss , +plu ] father[ +N , +sing ,+head ,+ human ] why [ +interro part] dost [ +(aux) verb , 3 <sup>rd</sup> person,+ sing , +V, +action ] thou [+pron,+2 <sup>nd</sup> person , +human ] not [ neg part ] trust [+verb, + action , +taking care of ] us [ + pron , + 1 <sup>st</sup> person, + plu , +masc , +fem ,+objective ,+human ] with [+p] Joseph [ +proper noun ]

Jacob`s children convey their exclamation by calling their father “يَا أَبَانَا / yā ‘abanā” in the form of a question. It is a NP translated into NP “O our father!”. The ST “مَا لَكَ / ma lakā” bears the meaning of question in Arabic language. It is made of “ مَا / mā” which is an interrogative particle and the PP “لَكَ / lakā” . The ST “مَا لَكَ / ma lakā” is rendered into its suitable equivalent that maintained the internal meaning of it. It is translated into the interrogative particle “why”. The negative particle “لَا / lā” is a determiner. It is translated into its equivalent “not” which functions as an adverb. With regard to the ST “تَأْمَنَّا / ta‘mannā”, it is a VP which consists of the imperfect verb “تَأْمَنُ / ta‘man” and the first person plural object pronoun “us”. It is extended to a phrasal verb in present tense. It is rendered into “trust us with”. The translator has retained the meaning of the ST “تَأْمَنَّا / ta‘mannā”. The message is retained in the TT. Thus, it is an overtranslation. The ST “عَلَى يُوسُفَ / ‘alā Yūsūfa” is a PP translated into PP “with Joseph”. The translator has maintained the meaning and the same class of the ST.

Table 6.17A CA of Arabic text (Yasīn, verse 30)

ST	يَا حَسْرَةً عَلَى الْعِبَادِ (Yasīn, verse 30)
Trs	yā ḥasratan °alā al – °ibādi
BT	O, Alas for servants
semantic features of ST	ST: yā [+voc part ] ḥasratan [ +N ,+ head , ± sing,+ inanimate, +intended indef , -V,+fem ] °alā [ +p ] al – °ibādi [ (al) def art] °ibādi [ +N , + plu , + human,+genitive,+masc]

Table 6.17B CA English Text

TL	Ah ! Alas <b>for (My ) servants!</b> (Ali, 2006, p. 1123)
semantic features of TT	TT: Ah [+interj part , + voc ] alas [+interj part , + Adv ] for [+p ,+conj ] (my ) [ +pron,+poss ,+ D ] servants [ +N , +plu ,+ human ]

The Qur’anic vocative sentence has been discussed by remarkable interpreters. Their argumentation about the source of the vocative occurs in this sentence. They came to a conclusion that this vocative has two interpretations. The first interpretation points out that this vocative is carried out metaphorically by Almighty Allah to reflect the greatness of that matter. The second interpretation points out that the vocative is carried out in the Day of Judgment by the angels or the believers. This vocative has an exclamation, as evidenced by the lexical item “حَسْرَةً / ḥasratan” which is an indefinite noun. Each indefinite noun has the meaning of abundance ( al-Razi,2000,vol. 26,p55 ). The vocative is conveyed by calling the addressee “حَسْرَةً / ḥasratan” to attend their end since it is the suitable time for that .That is, the speaker conveyed their exclamation via calling “حَسْرَةً / ḥasratan”. The vocative particle “يَا / yā” is characterized with prolonged phonemic sound. The translator has given the suitable interjection to convey the meaning of exclamation mixed with grief. He rendered the vocative particle “يَا / yā” into “Ah!”. The ST “حَسْرَةً / ḥasratan” is a N rendered into its suitable equivalent “alas”

which functions here as a N. The ST “عَلَى الْعِبَادِ/ alā al- ‘ibādī” is PP rendered into PP to include extra semantic features not available in the ST such as [poss pron (my)] . Thus, the translator has provided an overtranslation.

Data (18)

Table 6.18 CA of Arabic text [ āl-Imrān, verse 47]

ST	رَبِّ أَنْى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ [ āl-Imrān, verse 47]
Trs	rabbī ʿanna yakūnu lī waladun wā lam yamsasnī bašarun
BT	O my Lord! How shall I have a son and no man has touched me
semantic features of ST	ST: rabbī [ (rab )+N, +head ,+animate, -V ] ī [ +pron, +1 <sup>st</sup> person ,+poss ,+N , -V, sing, +V, ± human ] ʿanna [ +interro part,+ exclamation ] yakūnu [+V,+action, -N,+have] lī [(lam) +p] lī [(ī)+ me,+ 1 <sup>st</sup> person ,+ pron,+ sing ] waladun[+N, +sing ,-V ,+masc] wā lam [(wā) +conj] lam [ +jussive part,+neg part] yamsasnī [+ V, +action , -N,+ touch me] ī [+1 <sup>st</sup> person,+ pron,+ sing,+ object ] bašarun [+ N,+sing ,-V,- A ,+ human]

Table 6.18B CA of English Text

TL	<b>O my Lord! How shall I have a son when no man hath touched me?</b> (Ali, 2006, p. 139)
semantic features of TT	TT: O [+voc part ,+interj] My [ + pron, +poss , + 1 <sup>st</sup> person , +sing, ± animate ] Lord [+N , +head , +animate ,-V ] how [+interro part ,±animate] shall [+ V( modal ) , -N , +future ] I [ +pron,+1 <sup>st</sup> person, +sing, +subject] have [+V,+action, +aux ] A [ +indef art ,+spec reference , +sing ] son [+ N, +animate , +sing ,+boy ] when [+adv ,+time ] no [+neg part] man [+N,+ animate ,+sing, +male ] hath touched [ + pre perfect , +V, +action , +, -N ,+come into contact with] me [+pron,+ 1 <sup>st</sup> person , +mas , +fem , +sing , +object ]

Maryam (PBUH) conveyed her wondering directly to Allah. She did that via a question which bears an exclamation. She asked Almighty Allah how it was possible for her to bear a child though she was still virgin whom no man had ever touched. She performed that through calling “رَبِّ / rabbī / my lord” without the vocative particle “ يَا / yā ”. It is worth mentioning that the omission of the vocative particle has an indication that Allah is very near his slaves. As well, it has an indication that the speaker wants to save time by this ellipsis since (s) he is in a critic situation. On the part of translation, the translator prefers to reproduce the omitted vocative particle. He translated it into “O” without defecting the meaning of the vocative particle “ يَا / yā ”. He has produced an overtranslation. Besides, the particle “أَنَّى / annā ” is an interrogative particle used to express the exclamation in Arabic. It is rendered into an adequate equivalent “How”. The verb “يَكُونُ / yakūnu” is an imperfect verb with future relevance since it refers to an action that will happen in the future. It is extended to include extra information as [+auxiliary]. It is translated into “shall have” to show futurity of action. In reality, the translator deduced the internal meaning of the verb “يَكُونُ / yakūnu” when he changed it to “shall have” in the TT. It is the appropriate equivalence that maintained the original meaning through an overtranslation. The prepositional phrase “لِي / lī ” has been translated into first person singular pronoun ‘I’. As to the ST “وَلَمْ / wā lam”, it is consisted of a negation particle “لَمْ / lam” prefixed by the conjunction “و / wā”. It has been shifted into adverb phrase of time “when no”. In fact, the translator has maintained the meaning of the message. In addition to that, the verb phrase “يَمَسَّنِي / yamsasnī” is an imperfect verb in jussive mood suffixed by the first person singular object pronoun “ي / me”. They have been translated into present perfect tense “hath touched me”. The ST “يَمَسَّنِي / yamsasnī” is extended to a group of words that convey the accurate meaning through changing the tense from imperfect tense in the ST into present perfect

tense in the TT. The translator has kept the message the same through an overtranslation.

Data (19)

Table 6.19A CA of Arabic text [ al-Kahif, verse 49]

ST	يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا [ al-Kahif, verse49]
Trs	yā waylatanā māli haḍā al-kitābi la yuḡādiru ṣaḡīratan wā la kabīratan ʿilla ʾaḥṣāhā
BT	O, woe to us! what does this book?! It leaves out nothing except accounts it
semantic features of ST	ST: yā [+voc part ] waylatanā [ +N, voc ,+ inanimate ,+nominative ] nā [ +1 st person,+pron,+poss,+plu] māli [ +interro noun] haḍā [ +demons pron ,+masc , +sing ] al-kitābi [ (al) +def art ,+spec reference] kitābi [ +N, +inanimate, +sing ,+genitive ] lā [ +neg part] yuḡādiru [+V, +action, +pre, +leaves] ṣaḡīratan [ +N, +inanimate , +accusative ,+feminine ,+indef] wā [+conj, +and] lā [+neg part, +not] kabīratan [+N, +indef , +inanimate, +fem , +accusative] ʿilla [ +restriction part, +but ] ʾaḥṣāhā [ +V, +past ,+action , +account, +numerate ]

Table 6.19B CA of English Text

TL	Ah! Woe to us! <b>What a Book is this! It leaves out nothing</b> small or great, but <b>takes account thereof!</b> (Ali, 2006, p. 722)
semantic features of TT	TT: Ah [+voc part, +interj] woe [ + N ,+grief , +sadness, +unhappiness, +pain , -V] to [ +p ] us [ + pron , + 1 <sup>st</sup> person, + plu , +masc , +fem ,+object ,+human ] what [+ interro pron , ± human , ± animate] A[ +D, +indef arti ,+spec reference ,+sing ] book [+N , +inanimate, +sing ,+V, -A] is [+copula, +V.b , +sing ] this [ +demons pron , +D ,+ sing , +near ] It [+pron , + 3 <sup>rd</sup> person , +sing , +inanimate , +neutral ] leaves out nothing [+ Phrasal V, +action, +pre ] small [+A , +inanimate , -V, -N] or [ +conj ,+ inclusive choice] great [ +A ,+inanimate , -V, -N] but [ conj ,+emphatic way] takes account thereof [ +phrasal V, +action , +pre , -N , +account]

The vocative is performed by calling an abstract noun. It is realized by the lexical item “الويل / wayl”. It is preceded by the vocative particle “يا / yā”. The speakers in this vocative sentence call “الويل / wayl” to attend their end since it is the appropriate time for attendance. Arab linguists point out that the word “الويل / wayl” is used in grief and surprise situations in accordance to context. In this respect, the ST “الويل / wayl” reveals the meaning of exclamation. The lexical item “وَيْلَاتَنَا / waylatanā” consists of the lexical item “ويل / wayl” followed by the letter “ت / tā” as indicator of abundance annexed by the first person plural pronoun “we” to show that everyone would say “woe to us”. Evidently, the vocative construction “يَا وَيْلَاتَنَا / yā waylatanā” is extended to include an extra semantic feature such as [+P]. It is translated into vocative construction “Ah! woe to us!”. The lexical item “مَالٍ / Māl / what” is an interrogative word used to express the exclamation of the speaker towards something or someone. The nominal clause “هَذَا الْكِتَابِ / haḍā al-kitābi” consists of the demonstrative pronoun “هَذَا / haḍā / this” and the lexical item “الْكِتَابِ / al-kitābi / Book”. The translator has rendered this interrogative question into exclamatory sentence. He translated it into “what a book is this!”. Actually, the translator reproduced the exclamative meaning of the SL “مَالٍ هَذَا الْكِتَابِ / māli haḍā al-kitābi” in the TT. Hence, the translator has provided an overtranslation.

The imperfect verb “يُغَادِرُ / yuḡādiru” preceded by the negative particle “لَا / Lā” is rendered into a phrasal verb. It is translated into “it leaves out nothing”. The translator has produced the meaning of the ST “يُغَادِرُ / yuḡādiru” in the TT. Then, the message is maintained through an overtranslation. Regarding the collocation “صَغِيرَةً وَلَا كَبِيرَةً / ṣaḡīratan wā la kabīratan”; both two items are nouns joined by the coordinator “و / wā / and” both items are changed into adjectives “great or small” joined by the coordinator “or”. Bearing in mind, the coordinator ‘or’ is used to express exclusive choice. While, the coordinator “و / wā / and” is used to express contrast. So, the translator provided an accurate equivalent to the collocation “صَغِيرَةً وَلَا كَبِيرَةً / ṣaḡīratan wā la kabīratan. He has



translated it into “small or great”, keeping the meaning of the ST “صَغِيرَةً وَلَا كَبِيرَةً / ṣaġīratan wā la kabīratan” in the TT. The lexical item “إِلَّا / ʾilla” is an exclusive particle rendered into its equivalent coordinator “but”. The verb phrase “أَحْصَاهَا / ʾaḥṣāhā” is a perfect verb suffixed by the explicit pronoun “هَا / hā” which refers to collocation “صَغِيرَةً وَلَا كَبِيرَةً / ṣaġīratan wā la kabīratan”. The translator has translated it into the phrasal verb “takes account thereof!”. The TT “takes account thereof!” contains further information not found in the ST “أَحْصَاهَا / ʾaḥṣāhā” like [+P]. Such translation results in maintaining the message of the ST “أَحْصَاهَا / ʾaḥṣāhā” in the TT. Hence, the translator has presented an overtranslation.

Data (20)

Table 6.20A CA of Arabic text [Faṭīr, verse37]

ST	رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ [Faṭīr, verse37]
Trs	rabbanā ʾaḥriġnā naʾmalu salīḥan ġayra ʾallaḍī kunnā naʾmalu
BT	Our Lord! Take us out, we will do righteousness, other than we were doing
semantic features of ST	ST : rabbanā [ (rabba ) +N , +head ,+animate +accusative ] nā [ + pron , +1 <sup>st</sup> person , +plu , + poss , + human ] ʾaḥriġnā [ (ʾaḥriġ) +V ,+imp ,+ action ] nā[ + pron ,+1 <sup>st</sup> person , +plu , +object ,± human ] naʾmalu [ +V ,+pre , +action , ( jussive mood) ] salīḥan [+N ,+active,+masc,+sing, +accusative] ġayra [+N ,+ accusative,+masc] ʾallaḍī [ +rel pron,+sing,+masc ] kunnā [ (kana) +V, + past ,+ action ] nā [ + pron ,+1 <sup>st</sup> person , +plu , +object ,± human ] naʾmalu [ +V ,+ pre ,+ action ]

Table 6.20B CA English Text

TL	Our Lord! <b>Bring us out: we shall work righteousness, Not the (deeds) we used To do!</b> (Ali, 2006, p. 1112)
semantic features of TT	TT: our [ +poss,+ pron , +plu ] Lord [ +N , +sing ,+head , animate] bring us out [ +phrasal verb ,+action ] we [ +person ,+pron ,+plu ,+ subjective ] shall [ +V ( modal) , +future tense ,+V +ought , +must ] work [ +V , +pre ,+action , + do ,+ perform ,+act ,+N ] righteousness [ +N , -V ] not [ +N ,+A ,+Adv ] the [ +def art ,+spec reference , + generic reference, ±sing ] (deeds) [ +N ,+plu ,+ inanimate ] we [ +person ,+ pron ,+plu ,+ subjective ] used to [ + V , action , make use of , + work ,+A ,+old ] do [ +V( aux) ,+pre ,+action + perform ,+ make]

Disbelievers perform that by calling the Almighty without the vocative particle “يَا / yā”. The ellipsis of the vocative particle “يَا / yā” shows the horrific situation of disbelievers in Hell where they seek assistance with great urgency because of the severe torment there. The lexical item “رَبَّنَا / rabbanā” is composed of the noun “رَب / Rabb” annexed by the first person possessive pronoun “نَا / nā / our”. It is rendered into “our Lord” in the TT. The ST “أُخْرِجْنَا / aḥriğnā” is a VP translated into a series of lexical items. It is translated into “bring us out” in order to keep the same meaning in the TT with no change in message. So, it is an overtranslation. Besides, the ST “نَعْمَلْ / naʿmalu” is a VP composed of the imperfect tense “نَعْمَلْ / naʿmalu” annexed by an implicit first person plural object pronoun “we”. It is rendered into VP in the future form. It is rendered into “we shall do”. The translator has also provided an overtranslation. He has presented the suitable tense in the TT as the imperfect tense “نَعْمَلْ / naʿmalu” indicates the future. So, the meaning of the ST is retained by this shift and the message remains the same without any modification. With regard to the ST, “صَالِحًا / salihān” is a noun rendered into the noun “righteousness”. The ST “غَيْرَ / ġayra” is a N transposed to the negative particle “not” which functions as an adverb.

The ST “الَّذِي / ʿalladī” is a relative pronoun changed to definite article “the”. While, the VP “كُنَّا / kunnā” is composed of the perfect verb annexed by the first person plural object pronoun “we”, it is rendered into VP “we used to”. The translator has produced an overtranslation since he added further semantic feature [+P] not found in the ST. Finally, the ST “نَعْمَلْ / naʿmalu” is a VP translated into V “do”. Thus the translator has retained the meaning of the ST “نَعْمَلْ / naʿmalu” in Arabic in the TT. On the whole, the translator opts to use an overtarnslation for the vocative sentence with no distortion to its message.

Data (21)

Table 6.21A CA Arabic text [al-Muʿminun, verse26]

ST	رَبِّ انصُرْنِي بِمَا كَذَبُونَ [al-Muʿminun,verse26]
BT	O my Lord! Help me for they accused me of lying
Trs	rabbī ʿunṣurnī bimā kaḏabūnī
semantic features of ST	ST : rabbī [ (rabb) +N , +sing ,+head , +animate , -V] ī [ + pron, + Poss , +1 <sup>st</sup> person, -V, + sing , ±human ] ʿunṣurnī [ +V, +action , +imp , +win victory ] bimā [( bi) +p] mā [ +rel pron ] kaḏabūnī [kaḏaba) +V,+ past ,+action , -N, +deny ,+ rebuff ] ūn [ +pron, +1 <sup>st</sup> person, +sing , + subject ] ī [+pron, +1 <sup>st</sup> person ,+ object ,+ sing ,+masc ,+fem]

Table 6.21B CA of English Text

TL	<b>O my Lord! Help me: for that they accuse me of falsehood!</b> (Ali, 2006, p. 848)
semantic features of TT	TT: O [+voc part ,+interj] my [+pron ,+ poss , ,+1 <sup>st</sup> person +sing, ± animate ] Lord [+ voc ,+N , +head , +animate , -V ] help [ +V,+ action , +imp ,+ assist, +N, -A ] me [ +pron,+1 <sup>st</sup> person ,+ mas , +fem , +sing , +object ] for [+conj,+ reason ,+p ] that [ +conj,+ reason ,+adv, +A] they[ +pron ,+plu ,+ 3 <sup>rd</sup> person ,± animate ,+subject] accuse [ +V, +action, +pre , + charge , -N] me [ +pron,+ 1 <sup>st</sup> person ,+ mas , +fem , +sing , +object ] of [+p] falsehood [ +N, +sing , -V, +lies , dishonesty]

Prophet Noah asked for aid from Almighty Allah to overcome his people. He achieved that by calling Almighty without the vocative particle “يا /yā” since he was in a critical situation. The lexical item “رَبِّ / rabbī” is extended in the translated text to involve the vocative particle “يا /yā”. This extension leads to an overtranslation. The verb phrase “انصُرْنِي / ʿunṣurnī” is an imperative verb suffixed by the first person singular object pronoun “me” with implicit subject estimated by “you”. It is translated into the imperative verb phrase “help me”. The meaning of the ST “انصُرْنِي / ʿunṣurnī” has been maintained in the TT. The prepositional phrase “بِمَا / bimā” consists of the preposition “بـ / Ba” for reason and the relative pronoun “مَا / mā”. It is rendered into “for that”. The translator has translated it to its appropriate equivalent in TT since the internal meaning of the ST “بِمَا / bimā” indicates the reason. In general, the translator has produced an overtranslation. The verb phrase “كَذَّبُونْ / kaḏabūn” is composed of the perfect verb “كَذَّبَ / kaḏaba”, subject “و / they”, and the first person singular object pronoun “me”. The translator has rendered it into “they accuse me of falsehood!”. As it is noted, the translator has given an overtranslation to reproduce the meaning of the message.

Table 6.22A CA of Arabic text

ST	رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ [al-Muʾminun, verse 107]
Trs	rabbanā ʾaḥriġnā minhā faʾin ʿudnā faʾinnā ḡālimūna
BT	Our Lord! Take us out, if we return to (bad actions), we will be certainly wrongdoers
semantic features of ST	ST: rabbanā [ (rabba ) +N , +head ,+animate ] nā [ +pron , +1 <sup>st</sup> person , +poss ,+plu , + human ] ʾaḥriġnā [ (ʾaḥriġ) +V ,+imp ,+ action ] nā[ + pron ,+1 <sup>st</sup> person , +plu , +object ,± human ] minhā [( min) +p] hā [+pron ,+3 <sup>rd</sup> person ,+ sing , +fem , +object ] faʾin [( fa) +resumption part] ʾin [ +conditional part] ʿudnā [+V, +action ,+past ,+return ,+ come back] faʾinnā [ ( fa) +resumption part] ʾinnā [+accusative part] nā [ + pron ,+1 <sup>st</sup> person , +plu , +object ,± human ] ḡālimūna [+N, + plu, +masc , +active participle ]

Table 6.22B CA of English Text

TL	Our Lord! <b>bring us out of</b> this: if ever we return (to Evil), then shall we be <b>wrong-doers</b> indeed! (Ali, 2006, p. 861)
semantic features of TT	TT: our [+pron , 1 <sup>st</sup> person, +poss , +plu ,+D ] Lord [ +N , +sing ,+head , +animate] bring us out of [ +Phrasal V ,+action ,+ imp, +go out] this [ +demons pron , +D ,+ sing , +near ] if [ +cond part] we [+ pron , + 1 <sup>st</sup> person , + plu ,+ subject ,+animate ] return [+V, +action , +pre ,+N ,+go back] then [ +adv of time ] shall [ + pre participle , + V( modal ) , +N ] we [+ pron , + 1 <sup>st</sup> person , + plu ,+ subject ,+animate ] be [ +V (aux) ,+V ,+ action ,+exist ,+ go ,+stand ] wrong-doers [+N,+ animate ,+plu ] indeed [+adv ,+actually]

Once more, the vocative by call for help is recognized by calling the addressee “رَبَّنَا” /rabbanā” with no vocative particle since they are in a difficult situation and need help. The translator attempts to keep this omission in the TT. He rendered the ST “رَبَّنَا” /rabbanā” into English “Our lord!”. The imperative verb “أَخْرِجْنَا” /aḥriġnā” is suffixed by the first person plural object pronoun “نا / nā / us”. It is extended to the phrasal verb

“bring us out”. Hence, the translator has provided an overtranslation while retaining the same meaning of the message in the TT. The prepositional phrase “مِنْهَا / minhā” consists of the preposition “مِنْ / min” and the pronoun “hā/ it” which refers to something inanimate (Hell). The translator has rendered the prepositional phrase into PP “of this”. The pronoun “hā/ it” is rendered into demonstrative pronoun ‘this’ to refer to Hell. The meaning of the TT “of this” has the same meaning of the ST “مِنْهَا / minhā”. So, the message is the same in both texts.

The lexical items “فَإِنْ / fa'in” are composed of the conjunction word “فَ / fa” which is called resumption particle and the conditional particle “إِنْ / in” the sense of ‘if’. The lexical word “فَإِنْ / fa'in” has a conditional meaning. It is rendered into “if ever”. The TT “if ever” is extended to contain the adverb “ever”. Such extra information is to confirm their promise in order to get the help of Almighty. It does not affect the meaning of the message of the ST “فَإِنْ / fa'in”. Therefore, the translator has presented an overtranslation. The perfect verb in jussive mood “عُدْنَا / udnā” suffixed by the first person plural subject pronoun “نا / nā / we” . It is rendered into “we return ( to evil)” . The VP “عُدْنَا / udnā” is extended to contain extra information not available in the ST “عُدْنَا / udnā” such as [+P,+N] . They mean if they come back to do bad actions and deeds. These extra information does not affect the meaning of the ST “عُدْنَا / udnā” . Then, the message remains the same. The lexical item “فَإِنَّا / fa'innā” consists of the conjunction word “fa” , the emphatic particle “إِنَّ / innā” and the first person plural subject pronoun “نا / nā / we”. The ST “فَإِنَّا / fa'innā” is translated into adverb of time “then and indeed”. The translator has kept the meaning of the message through this shift. Finally, the lexical item “ظَالِمُونَ / ṣālimūna” changed from noun to a series of lexical words. It is translated into “shall we be wrong-doers”. Hence, the translator has provided an overtranslation. He adds further information in the TT in order to describe “

ظَالِمُونَ / ṣālimūna” in the ST . The translator has retained the meaning of the ST “ ظَالِمُونَ / ṣālimūna” in TT and the message does not effected by such extension.

Data (23)

Table 6.23A CA of Arabic text [ Hūd, verse,73]

ST	عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd,verse,73]
Trs	alaykum ahla al-bayti
BT	Upon you O people of the house
semantic features of ST	ST : alaykum [+ genitive case , (ala) +p ] kum [ +pron, +2 <sup>nd</sup> person ,+plu , +masc , +object] ahla [+N,+ masc, +accusative, +animate] al-bayti [+N, + genitive , +masc, + sing ] al-bayti [( ال ) +def art ,+premodifier , +generic specific ] bayti [ +N ,+ sing , +inanimate ]

Table 6.23B CA English Text

TL	on you , <b>O ye people of the house</b> (Ali, 2006, p. 530)
semantic features of TT	TT: on [+p] you [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] O[+interj part ,+ voc ] ye [ +pron, +2 <sup>nd</sup> person, +masc ,+fem , ± sing ] people [+N,+plu,+animate] of the house [ +genitive case - of construction”, +N ]

Vocative by particularization in this Qur’anic sentence is realized by the pronoun“عَلَيْكُمْ / alaykum”. It is realized by calling them with an implicit vocative particle “يَا / yā”. They call them by a unique particularization realized by the second person plural pronoun “كم / kum/ ye” in the lexical item “عَلَيْكُمْ / alaykum”. The ST “عَلَيْكُمْ / alaykum” is a PP composed of the preposition “على / ala” and the second person plural pronoun “you”. It is rendered into PP in the TT. It is rendered into “on you. The addressee “أَهْلَ الْبَيْتِ /ahla al-bayti” in this vocative sentence is a NP in genitive case with implicit vocative article “يَا / yā”. It is rendered into a NP in genitive case preceded by the vocative particle. It is rendered into “O ye people of the house”. The translator has realized that there is a hidden vocative in this sentence. Then, he prefers to present this vocative in TT retaining the meaning of the ST “أَهْلَ الْبَيْتِ /ahla al-bayti” in the TT. He

adds further semantic feature in the form of [+pron] not found in the ST to give further description on the ST “ أَهْلَ الْبَيْتِ /<sup>o</sup>ahla al-bayti”. Hence, the translator has provided an overtranslation.

Data (24)

Table 6.24A CA of Arabic text [al-Aḥzāb, verse33]

ST	عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ [al-Aḥzāb, verse33]
Trs	<sup>o</sup> ankumu alrrġjsa <sup>o</sup> ahla al-bati
BT	From you uncleanness,O people of the house
semantic features of ST	ST : <sup>o</sup> ankumu [(an) p ] kum [ +pron,+ 2 <sup>nd</sup> person ,+plu , +masc , +object ] alrrġjsa [ + N , +inanimate ] <sup>o</sup> ahla [+N,+masc,+accusative, +animate] al-bati [+N, + genitive , +masc, + sing ] al-bati [( ال ) +def art ,+pre modifier , +generic specific ] bayti [ +N ,+ sing , +inanimate ]

Table 6.24B CA of English Text

TL	from you, <b>ye members of the Family</b> (Ali, 2006, pp. 1066-1067)
semantic features of TT	TT: all abomination [ +N ,+inanimate ,+ abstract ] from [ +p ] you [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] members[ + N, + organ , +plu] of the family [+genitive case “ of construction”]

The particularization is recognized by the second person plural pronoun “ كم / kum/ you” in the PP “عَنْكُمُ / <sup>o</sup>ankumu” accompanied by the implicit vocative. The PP “عَنْكُمُ / <sup>o</sup>ankumu” is composed of the preposition “ عن / an” and the second person plural pronoun “you”. It is translated into PP “from you”. The lexical item “الرِّجْسَ / alrrġjsa” is a NP translated into a NP. The addressee “ أَهْلَ الْبَيْتِ /<sup>o</sup>ahla al-bati” is a NP in genitive case translated into a NP in genitive case. It is extended to include further semantic features not found in the ST in the form of [+pron]. It is rendered into “ ye members of the Family”. The translator has supplied the lexical item” ye” as a further description to



the ST “أَهْلَ الْبَيْتِ / ahla al-bati”. This description does not affect the message of the ST “أَهْلَ الْبَيْتِ / ahla al-bati” in the TT. Also, this translation is free of the vocative particle “يَا / yā”. Hence, the message of the whole vocative sentence remains the same. The translator has provided an overtranslation.

Data (25)

Table 6.25A CA of Arabic text [Taha, verse92]

ST	يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92]
Trs	yā Hārūnu mā manaʿaka id raʾaytahum ḍallū
BT	O Aaron ! what prevented you when you saw them going astray
semantic features of ST	ST : yā [ + voc part ] Hārūnu [+N ,+ head, +proper noun , + animate ] mā[ + interro part ] manaʿakā [( mana) +V, + past , + action ] kā [ +inseparable,+ pron ,+ sing ,+ masc ] id [ + Adverbial part. ] raʾaytahum [ ( raʾa) V , + past ,+ action ] tā [ + pron, +2 <sup>nd</sup> person ,+ sing ,+ masc ,+subject ] hum [ + inseparable,+ pron , +3 <sup>rd</sup> person ,+ masc ,+ plu,+object ] ḍallū [ ( dal) V ,+ past ,+ action ] ū [ + (they) pron , +masc ,+ plu ,+subject ]

Table 6.25B CA of English Text

TL	O Aaron! <b>what kept thee back</b> , when Thou sawest them going wrong (Ali, 2006, p. 783)
semantic features of TT	TT: O [ + interj part ,+ voc] Aaron [ + proper noun , + animate ] what [ + interro noun ] kept thee back [ + phrasal V ,+ past , + action ] when [ + Adv of time ] thou [ + pron , +2 <sup>nd</sup> person ,+masc ,+fem , ± sing ] sawest [ + V , + past , +action , + notice ] them [ + pron ,+ personal , + plu ,+ neutral ] going [ +N , +A] wrong [ +A , -V ]

The vocative is realized by calling the addressee “هَارُونَ / Hārūnu” by the vocative particle “يَا / yā”. The lexical item “مَا / Mā” is an interrogative particle translated into interrogative particle “what”.

The ST “مَنَعَكَ / mana‘akâ” is a VP composed of the perfect verb “مَنَعَ / mana‘a” and the second person pronoun “كَ / kâ /you”. It is translated into the phrasal verb “kept thee back”. The TT “kept thee back” involves more than one lexical item than that in ST “مَنَعَ / mana‘a”. It is an overtranslation. The TT “kept thee back” is the connotative meaning of the ST “مَنَعَكَ / mana‘akâ” and conveys the meaning of ‘prevent. So, the extension of the message of the ST “مَنَعَكَ / mana‘akâ ” is not affected through translation. The ST “إِذْ / id” is an adverb of time translated into the adverb of time “when”. The ST “رَأَيْتَهُمْ / ra‘aytahum” is a verb phrase composed of the perfect verb “رَأَى/ ra‘a”, second person pronoun “تَ / tā /you” and inseparable masculine plural personal pronoun “هُمْ/ hum /them” . It is translated into VP “thou sawest them”. Accordingly, the translator has retained the meaning of the ST “رَأَيْتَهُمْ / ra‘aytahum” in Arabic.

Besides, the ST “ضَلُّوا / ḍallū” is a verb phrase which consists of the verb “ضَلَّ / ḍal” and third person plural pronoun “و / ū /they” . It has been changed to “going wrong”. The translator has extended the ST “ضَلُّوا / ḍallū” into noun and adjective. The meaning of the ST “ضَلُّوا / ḍallū” remains the same since the collocation “going wrong” conveys the same meaning. And the message is not affected by this transposition. Consequently, it is an overtranslation. In English, the translator has presented the “going wrong” as a connotative meaning of the of the ST “ضَلُّوا / ḍallū” , whereas, “ضَلُّوا / ḍallū” in Arabic means “ astray”. Thus, the “going wrong” reflects the real message as in the lexical word “ضَلُّوا / ḍallū”.

Table 6.26A CA of Arabic text [al-Qaṣaṣ, verse 26]

ST	يَا أَبَتِ اسْتَأْجِرْهُ [al-Qaṣaṣ, verse 26]
Trs	yā ʾabatī istaʿğirhu
BT	O my father! Hire him
semantic features of ST	ST: yā [ + voc part ] ʾabatī [ +N, +head, +animate ] ī [ +pron, +1 <sup>st</sup> person, +poss, +sing, ± human ] istaʿğirhu [(istaʿğir) +V, +imp, +action ] hu [ +pron, +3 <sup>rd</sup> person, +sing, +masc ]

Table 6.26B CA of English Text

TL	O my (dear) father engage <b>Him on wages</b> (Ali, 2006, p. 783)
semantic features of TT	TT: O[ + interj part, +voc ] my [ +pron, +poss, +1 <sup>st</sup> person +sing, ±animate ] (dear) [ +A, +N ] father [ +N, +head, +animate, +sing, +masc ] engage [ +V, +imp, +simple form, +action, +rent, +hire, +N ] him [ +pron, +3 <sup>rd</sup> person, +masc, +sing, +object ] on wages [ +PP ]

Šuʿayb’s daughter carries out that via calling her father “يَا أَبَتِ / yā ʾabatī” with a polite style with the vocative particle “يا / yā”. The translator attempts to extend the ST “يَا أَبَتِ / yā ʾabatī” such that it contains an extra semantic feature which is [+A]. This extension keeps the meaning of the ST “يَا أَبَتِ / yā ʾabatī” in the TT. Hence, it is an overtranslation.

With regard to the ST “اسْتَأْجِرْهُ / istaʿğirhu”, it is a verb phrase containing the imperative verb “اسْتَأْجِرْهُ / istaʿğirhu” and the third person object pronoun “him”. It is rendered into VP and PP. It is rendered into “engage him on wages”. The translator has added extra semantic features not found in the ST, specifically [ +on, +wages ]. Again, the translator keeps the meaning of the ST “اسْتَأْجِرْهُ / istaʿğirhu” in the TT. Accordingly, the translator has maintained the meaning of the ST in Arabic and put forth an overtranslation.

Table 6.27A CA of Arabic text [al-Ṣāfāt, verse 102]

ST	يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ [al-Ṣāfāt, verse 102]
Trs	yā ʾabati ʾifʿal mā tuʾumaru sataġidunī ʾinšāʾ Allahu mina al-ṣabirīna
BT	O my father! Do as you are order. You will find me if God willing patient
semantic features of ST	ST: yā [ +voc part] ʾabati [ +N, +masc, +sing, +nominative] ī [ +pron, +1 <sup>st</sup> person, +poss, + sing, +V, ± human ] ʾifʿal [ +V, +action, +imp] mā [ +rel pron] tuʾumaru [ +V, +pre, +action, +passive] sataġidunī [ (sa)+ future part ] taġidunī [ (taġidu) +V, +action, +past, +find ] nī [ +Pron, 1 <sup>st</sup> person, +sing, +object] ʾin šāʾ [(In) +cond part] šāʾ[+V, +action, +past, + will] Allahu [ + proper noun, +nominative ] mina [ +p ] al-ṣabirīna [ (al) +def art, +spec reference] ṣabirīna [ +N, +genitive, +animate, +active participle, +plu]

Table 6.27B CA of English Text

TL	O my father! Do <b>as thou art commanded:</b> thou will find me, if God so wills one <b>practising Patience and Constancy!</b> (Ali, 2006, p. 1149)
semantic features of TT	TT: O [ + interj part, + voc ] my [ +pron, + poss, +1 <sup>st</sup> person +sing, ± animate ] father [ +N, + head, + animate, +sing, + Masc ] do [ +V( aux), +pre, +action + perform, + make] as [ +p, +conj] thou [ + pron, +2 <sup>nd</sup> person, +human ] art [ +copula, +V, +plu ] commanded [ +V, +action, + pre, + passive, +ordered] thou [ + pron, +2 <sup>nd</sup> person, +human ] will [ +V ( modal), +future tense, +N, +V ] find [ +V, +action, +pre, +realize] me [ +pron, +sing, ± animate ] if [ +cond part ] god [ +N, +sing ] so [ +adv ] wills [ +V, +action, +present, +wants] one [ +pron, +perform ] practicing [ +V, +action, +pre, + gerund ] patience [ +N, +inanimate, +sing ] and [ +conj ] constancy [ +N, +sing, +inanimate, +firmness]

Vocative, as it is observed, is fulfilled here by Ismail calling his father “يَا أَبَتِ / yā ʾabatī ” by the vocative particle “يَا / yā / O” who is near him. The vocative expression “يَا أَبَتِ / yā ʾabatī ” is rendered into “O my father!”. The verb “افْعَلْ / ifʿal” is an imperative verb which provides the urging action. It is translated into “do”. The lexical item “مَا / mā” is a relative pronoun functions as a determiner used here with non–personal reference. It is changed into the preposition “as”. The translator has retained the meaning of the ST “مَا / mā” . The verb “تُؤْمَرُ / tuʾumaru” is an imperfect verb in the passive voice. It is rendered into V “thou art commanded”. In English, the translator has retained the meaning of the ST “تُؤْمَرُ / tuʾumaru” by using passive voice in the present tense since the ST is also in passive voice in present tense. Then the message is sustained in the TT and provides an overtranslation. The prefix particle “سَ / sa / will” in the verb phrase “سَتَجِدُنِي / satağidunī” indicates futurity The verb phrase “تَجِدُنِي / tağidunī ” consists of the imperfect verb “تَجِدْ / tağidu” suffixed by the first person pronoun in objective case “me”. The subject is implicitly estimated by “you”. The verb phrase is rendered into “thou will find me”. The construction “إِنْ شَاءَ اللَّهُ / in šāʾa” consists of the hypothetical particle “إِنْ / in /if” followed by the verb “شَاءَ / šāʾa / will” and the proper name of Allah. The construction renders it into “if God so wills”. As it is observed, the ST “إِنْ شَاءَ اللَّهُ / in šāʾa” is extended to include further semantic feature using [+so], which is not available in the ST. The ST “شَاءَ / šāʾa” is a perfect verb with future relevance translated into an imperfect verb which refers to the future in order to convey the same meaning. Thus, it is an overtranslation. The prepositional phrase “مِنَ الصَّابِرِينَ / mina al-ṣābirīna” is also extended to a simple sentence. It is translated into “one practicing Patience and Constancy!”. In Arabic the ST “مِنَ الصَّابِرِينَ / mina al-ṣābirīna” means ‘patient’. In the TT, the translator attempts to elaborate on the ST “مِنَ الصَّابِرِينَ / mina al-ṣābirīna” instead of simply stating ‘patient’, therefore he attempts to

clarify the ST “ مِنَ الصَّابِرِينَ / mina al-ṣābirīna” in more detail with no distortion to the meaning and message . Therefore, it is an overtranslation.

Data (28)

Table 6.28A CA of Arabic text [al-Baqara, verse 254]

ST	يَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ [al-Baqara,verse254]
Trs	yā ayyuha ʾalladīna āmanū ʾanfiqū mimma razaqnākum
BT	O you who have believed! Spend out of what we have gave you
semantic features of ST	ST: yā [+interj part, +voc ] ayyuha [ +addressee ,+indef art,+ rel pron] ha [ + attention part] ʾalladīna [ +rel pron,+ plu] āmanū [+V, +past, +action,- N] ʾanfiqū [+V,+ action, +imp,-N] mimma [( min)+p] ma [ + emphatic part, + redundant ] razaqnākum [(Razaqa) ,+V,+ action , -N] nā [ +pron, +1st person, +plu ,+subject] kum[ (kum) + pro ,+2 <sup>nd</sup> person,+ plu ,+object,+masc]

Table 6.28B CA of English Text

TL	O ye who believe! <b>Spend out</b> of (the bounties) <b>We have provided for you</b> (Ali, 2006, p. 105)
semantic features of TT	TT: O [+interj part ,+ voc ] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] who [ +rel pron , ±sing , +human ] believe [+V, +pre, +action, +faith , +trust ] spend out [+V, +action, -N,+ payout, +expend ] we [ + pron,+ 1 <sup>st</sup> person ,+ plu , +animate , +mas ,+ fem , + subject ] have [+ pre perfect , +action , -N ] provided [ + V ,+past , +action , + supply, +give] you [ +pron,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ]

In this verse, the vocative is directed from Almighty Allah to a particular group of people. It is directed to people of believers by calling them “يَا أَيُّهَا الَّذِينَ آمَنُوا” /yā ayyuha ʾalladīna āmanū”. This vocative construction is made of the vocative particle “يَا / yā” and the vocative noun phrase “يَا أَيُّهَا الَّذِينَ آمَنُوا” / ayyuha ʾalladīna āmanū”. It is translated into “O ye who believe!” prefixed by the vocative particle “يَا / yā”. The imperative verb “أَنْفِقُوا / ʾanfiqū” is used here to urge believers to spend some of their money for the sake

of Allah. It is extended into phrasal verb “spent out”. The TT “spend out” reflects the meaning of the encouragement in the ST “أَنْفِقُوا / ʾanfīqū”. The translator has maintained the message of the ST “أَنْفِقُوا / ʾanfīqū” and produced an overtranslation. The lexical item “ما / mimma” is composed of the preposition “من / min /of” and the relative pronoun “ما/ ma/ what” which functions as redundant emphatic particle . It is rendered accurately into “of what”.

Besides, the verb phrase “رَزَقْنَاكُمْ / razaqnākum” consists of the perfect verb “رزق / razaqa” with present relevance, the first person plural subject pronoun “نا / nā /we” and the second person plural pronoun “كم /kum / you”. The translator has rendered it to present perfect tense “We have provided for you”. In English, the ST “رَزَقْنَاكُمْ / razaqnākum” is extended to contain some semantic features not found in the ST, specifically [+have, +for]. The TT “We have provided for you” has the same meaning of the ST “رَزَقْنَاكُمْ / razaqnākum” and the message is retained by an overtranslation.

Data (29)

Table 6.29A CA of Arabic text [ al-Baqara,verse 40]

ST	يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ [ al-Baqara,verse 40]
Trs	yā banī Isrāʾīla uḍkurū niʿmatiya ʾallati ʾanʿamtu ʿalaykum
BT	O children of Israel! Remember my grace which I given to you
semantic features of ST	ST: yā [+voc part] banī [+N, +human ,+animate, +plu ] Isrāʾīla[+proper noun] uḍkurū [ +V, +action, +imp, +remember] niʿmatiya [ +N ,+inanimate, +sing, +grace ] ʾallati [ +rel pron, ± animate ,+sing] ʾanʿamtu [ V, +action, +past ] ʿalaykum [(ʿala)+p] kum [(you)+ pron, +plu, +human, +animate ]

Table 6.29B CA of English Text

TL	O Children of Israel! <b>call to mind the (special) favour which I bestowed upon you</b> (Ali, 2006, p. 27)
semantic features of TT	TT: O[ + interj part ,+ voc ] children [ +N ,+Plu, + offspring ] of [ +p] Israel [ +proper name ] call to mind [ +V, +action ,+imp, +keep in mind,+ recall ] the [ +def art ,+spec reference , + generic reference, ±sing ] special [ +A , +sing , +particular ] favor [ + N , ± sing , +V , grace ] which [+pron,+animate, +sing] I [ + pron ,+ 1 <sup>st</sup> person , +sing , +animate ] bestowed [ , +V ,+ past, +action ,+give ,+grant ,+pre , - N ] upon [ +P ] you [ +pron ,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ]

This reminder is performed by Almighty to the children of Israel “بَنِي إِسْرَائِيلَ / banī Isrāʾīla” by calling them with the vocative particle “يَا / yā”. The addressee “بَنِي إِسْرَائِيلَ / banī Isrāʾīla” is a NP in genitive case translated into “Children of Israel”. As for the ST “ادْكُرُوا / uḏkurū”, the translator has offered a phrasal verb “call to mind” as equivalent to the VP “ادْكُرُوا / uḏkurū” in Arabic. The translator has retained the meaning of the ST “ادْكُرُوا / uḏkurū” in the TT. Regarding the ST “نِعْمَتِي / niʿmatiya ʿallati”, it is evident that the translator provided the suitable equivalence to this construction with keeping the internal meaning of the ST in Arabic. The lexical item “نِعْمَتِي / niʿmatiya” is a NP rendered into a NP. It is extended to contain further semantic features, specifically [+defi art,+A], all of which are not found in the TT. It is rendered into “the (special) favour. Hence, it is an overtranslation. The ST “الَّتِي أَنْعَمْتُ عَلَيْكُمْ” / ʿallati ʿanʿamtu ʿalaykum” is composed of the perfect tense “أَنْعَمْتُ / ʿanʿamtu” and the first person singular pronoun “I” rendered into “I bestowed”. The translator has retained the meaning of the ST “ʿanʿamtu”. Concerning the ST “عَلَيْكُمْ / ʿalaykum”, it is rendered into the prepositional phrase “upon you”. On the whole, the vocative sentence is rendered into an overtranslation.



### 6.2.5 Semi- accurate Translation & Overtranslation

Data (30)

Table 6. 30 A CA of Arabic Text [al-Duḥan, verse12]

ST	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12]
Trs	rabbanā °ikšif °annā al-°aḍaba °innā mu°minūna
BT	Our Lord!remove the torment from us since we are really believers
semantic features of ST	ST: rabbanā [(rabb) +N , +sing ,+head , +animate , -V] nā [ +pron , +1 <sup>st</sup> person , +poss ,+plu , + human ] °ikšif [+V, +action, +imp] °annā [(°ann) + p] nā [ +pron , +1 <sup>st</sup> person , +object ,+plu , + human ] al-°aḍaba [ (al) +def art ,+generic reference ,+specific reference ] °aḍaba [ +N, +inanimate , +accusative, +masc ] °innā [(°innā) +accusative part , + quasi -verb, +action , -N ] nā [ +pron , +1 <sup>st</sup> person , +objective ,+plu , + human ] mu°minūna [ +N, +plu,+animate ,+masc ,+active participle ,+believers]

Table 6.30B CA of English Text

TL	Our Lord! Remove <b>the Penalty</b> from us, for we do really believe! (Ali, 2006, p. 1284)
semantic features of TT	TT: our [+pron , 1 <sup>st</sup> person, +poss , +plu ,+D ] Lord [ +N , +sing ,+head , animate] remove [ +V, +action ,+imp , -N , + take away ,+take out] the [ +def art ,+spec reference , + generic reference, ±sing ] penalty [+N,+ inanimate , +sing , -V, +torment , +punishment ] from [ + p ] us [ + pron , + 1 <sup>st</sup> person, + plu , + masc , +fem ,+objective ,+human ] for [ +conj,+ p] we [ + pron , + 1 <sup>st</sup> person , + plu ,+ subjective ,+animate ] do [+V( aux) ,+pre ,+action, +emphatic + perform ,+ make] really [ +adv,+truly ] believe [+V, +pre, +action, +faith , +trust ]

The speakers carried out this calling “رَبَّنَا /rabbanā” without any vocative particle “يا / yā”. In the respect of translation, the translator follows the same line in his rendering. He prefers to keep the structure in the TT when he rendered the ST “رَبَّنَا /rabbanā” into “our Lord!”. The verb “اِكْشِفْ /°ikšif” is an imperative verb rendered into the imperative verb “remove”. The prepositional phrase “عَنَّا / °annā” is translated into the prepositional phrase “from us”.

The lexical item “العَذَابُ / al-ʿadāba” is a NP in the sense of ‘torment’. It is translated into NP “the penalty”. It is evident that there is a difference in meaning between the lexical item “العَذَابُ / al-ʿadāba” in Arabic and the English lexical item “penalty”. The former has the meaning of severe physical and mental suffering. The latter means a punishment for breaking a law, rule or legal agreement (Longman, 2005, p. 1215). Accordingly, the word “penalty” is distant in meaning from that of the Arabic text and the meaning of the message has been distorted. As a result, the translation is semi-accurate. The best equivalence for the ST “العَذَابُ / al-ʿadāba” is “the torment”.

### Overtranslation

Table 6.30C CA of Arabic- English Text

ST	إِنَّا مُؤْمِنُونَ
TL	for we do really believe!
semantic features of ST and TT	<p>ST:  ʾinnā [ (ʾinnā) +accusative part , + quasi -verb, +action , -N ]  nā [ +pron , +1<sup>st</sup> person , +objective ,+plu , + human ]  muʾminūna [ +N, +plu ,+animate ,+masc ,+active participle, believers]</p> <p>TT:  for [ +conj,+ P]  we [ ,+ pron , + 1<sup>st</sup> person , + plu ,+ subjective ,+animate ]  do [ +V( aux) ,+pre ,+action, +emphatic + perform ,+ make]  really [ +adv,+truly ]  believe [ +V, +pre, +action, +faith , +trust ]</p>

The ST “إِنَّا مُؤْمِنُونَ / ʾinnā muʾminūna” is rendered into “for we do really believe!”. The particle “إِنَّا / ʾinnā” has the implicit first person pronoun “we”. It resembles the verb since it has certain verbal meaning and force. Therefore, it is a quasi –verb in Arabic language. Semantically it has an emphatic function. The lexical item “مُؤْمِنُونَ / muʾminūna” is a noun in the sense of “believers”. It is translated to V “believe!”. The ST “إِنَّا مُؤْمِنُونَ / ʾinnā muʾminūna” is extended to contain further semantic features not available in the ST such as [+conj,+aux]. This extra information gives further description to the ST “إِنَّا مُؤْمِنُونَ / ʾinnā muʾminūna”. The translator managed to clarify

and sustain the implicit meaning in the Qur’anic text when he translated the verse “إِنَّا / innā mu’minūna” into explicit translation with “for we do really believe!”. Thus, it is an overtranslation.

**Suggested translation:** Our Lord! Remove the torment from us, for we do really believe.

Data (31)

Table 6.31A CA of Arabic Text [ al- °An°ām , verse 31]

ST	يَا حَسْرَتْنَا عَلَى مَا فَرَّطْنَا فِيهَا [ al- °An°ām , verse 31]
Trs	yā ḥasratānā °alā mā farratnā fihā
BT	O, our regret for what we neglected it
semantic features of ST	ST : yā [+voc part ] ḥasratānā [ +N , head , ± sing , + inanimate , -V ] nā [ +1 <sup>st</sup> person,+ pron , +plu , + subjective , + human ] °alā [ +p ] mā [ +rel pron , ± human , +neg part ] farratnā [ (farratā) + V ,+past , + action , +N ] nā [ +pron , + 1 <sup>st</sup> person , +plu , + subjective , + human ] fihā [ + p ] ha [ +pron,+inseparable, +objective ,+3 rd person]

Table 6.31B CA of English Text

TL	<b>Ah! Woe unto us</b> that we took no thought of it (Ali, 2006, p. 301).
semantic features of TT	TT: ah [+ voc part,+interj ] woe [ + N , +plu ] unto [ + P ,+ adv , + infinitive marker ] us [+pron, + 1 <sup>st</sup> person , + plu , +masc , +fem ,+objective ,+human ] that [ +conj ,+D ,+Adv , +pron ] we [ + 1 <sup>st</sup> person ,+pron ,+ plu , +animate, +mas ,+ fem ,+subjective ] took [ +V , +past , + action , +got , +obtained , +grasp ] no thought of it [ +idiom ]

Non –believers express their emotion by calling the abstract noun “حَسْرَةٌ / ḥasra” to attend since it is the suitable time for attendance. The ST “يَا حَسْرَتْنَا / yā ḥasratānā” is made of the noun “حَسْرَةٌ / ḥasra” and first person plural possessive pronoun “نَا / nā/our”.

It is worth mentioning that the possessive pronoun “نا / nā/our” shows the grief of non-believers for themselves. That is, everyone says “alas for me!”. The ST “يَا حَسْرَتْنَا” / yā ḥasratānā” is a NP translated into NP “Ah! woe unto us”. Though the translator opted to convey that great sadness and difficult situation of non-believers by using the equivalence “Ah ! woe unto me” instead of the lexical item “alas unto us!”, he did not provide the proper equivalence since the lexical word “woe” is accompanied with a curse. As a result, the message of the ST “يَا حَسْرَتْنَا” / yā ḥasratānā” has not been quite conveyed. So, it is semi-accurate translation since the translator keeps the original rhetorical meaning with slight distortion.

### Overtranslation

Table 6.31C CA of Arabic- English Text

ST	مَا فَرَطْنَا فِيهَا
TL	that we took no thought of it
semantic features of ST and TT	<p>ST:  mā [ +rel pron , ± human , +neg part ]  farraṭnā [ (farraṭā) + V ,+past , + action , +N ]  nā [ +pron , + 1<sup>st</sup> person , +plu , + subjective , + human ]  fihā [ + p ]  ha[ +pron,+inseparable, +objective ,+3 rd person]</p> <p>TT:  that [+conj ,+D ,+Adv , +pron ]  we [ 1<sup>st</sup> person ,+pron ,+ plu , +animate, +Mas ,+ Fem ,+subjective ]  took [ +V , +past , + action , +got , +obtained , +grasp ]  no thought of it [+idiom ]</p>

Concerning the ST “عَلَى / ‘alā mā” is made of a preposition“عَلَى / ‘alā” and relative pronoun “مَا / mā”. They transposed to subordinating conjunction word “that”. The internal meaning of the ST “عَلَى / ‘alā mā” is kept somewhat since the TT “that” is a conjunction and shows a reason for their exclamation by grief. It is used to introduce a subordinating clause. The ST “فَرَطْنَا / farraṭnā” is a VP translated into a series of words “we took no thought of. The translator has made a transposition from VP to simple sentence in order to maintain the meaning of the ST “فَرَطْنَا / farraṭnā”. Hence, he has

provided an overtranslation. As to the PP “فِيهَا / fihā” in the ST, it is rendered into its suitable equivalent, the pronoun “it”.

**Suggested translation:** Alas unto us!, That we took no thought of it.

## 6.2.6 Overtranslation and Semi-accurate Translation

Data (32)

Table 6.32A CA of Arabic Text [al-Baqarah, verse 168]

ST	يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ [al-Baqarah ,verse 168]
Trs	yā ayyuha annasu kulū mimma fī al-arḍi ḥalalan ṭayyiban walā tattabiʿū ḥuṭuwati al-Šayṭani innahu lakum ʿaduwun mubīn
BT	O you people! Eat of what is on earth ,lawful and good and do not follow the footsteps of Devil.Certainly he is an avowed enemy
semantic features of ST	ST: yā [+voc part ] ayyuha [ ( ayyu) +addressee ,+indef art,+ rel pron] ha [+ attention part] annasu [ (al) +def art ] nnasu [+N ,-V] kulū [ +V, +action,+imp ,-N ,+eat] ū [(you)+ pron ,+plu+ inseprable,+masc,+fem] mimma[ (min) + P] ma [ + emphatic part,+ redundant ] fī [+P] al- arḍi [( al)+def art] arḍi [ +N] ḥalalan [ +N,- V] ṭayyiban [+A , - N,+V] wala [(wa) +conj] la [+prohibited part,+jussive] tattabiʿū [ +V, action ,+pre , -N] ḥuṭuwati [ +N,+ masc regular plu ] al-Šayṭani [+N,-V,+A] innahu [ (inna) +emphatic part,+ quasi-V] hu[ (hu) +pron] lakum [(la) + P] kum[ (kum) + plu,+ pron] ʿaduwun [ +N,+sing] mubīn [ +A, -N,-V]

Table 6.32B CA of English Text

TL	O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of <b>the evil one</b> , for he is to you an avowed enemy (Ali, 2006, p. 67)
semantic features of TT	TT: O [+interj part ,+ Voc ] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] people [ +N ,+folk , +population ,+nation ,+V, +inhabit ] eat [+V, +action,+ pre,+ imp ,-N] of [ + P ] what [ + rel pron ,+interro part] is [ + copula , +action , +sing ] on [+P] earth [+N,-action,-V] lawful [+A,- V,+N] and [+conj] good[+adj,-N,+V] and [+conj] do [+V.aux, +make, +perform ,+work , -N ] not [ +N ,+A ,+Adv ] follow [+V, +action,-N,+ go after] the [ +def art ,+spec reference , + generic reference, ±sing ] footsteps [+N,+ plu,-V,+ path] of [ + p ] the [ +def art ,+spec reference, + generic reference, ±sing ] evil [ +A, + N,-V ] one [ +proform, +pron ,+individual] for [+Conj,+pP ] he [+pron,+ sing ,+2 <sup>nd</sup> person] is [ + copula , +action , +sing ] to [+p] you [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] A [ +D, +indef art ,+spec reference ,+sing ] avowed [+A ,-N,-V, +declared] enemy [+N,-V, -A ,+foe]

In this verse, Almighty Allah calls people “يَا أَيُّهَا النَّاسُ / ayyuha annasu” by the vocative particle “يا / yā” to attract their attention to what he will say to them. The translator has rendered it to vocative construction “O ye people”. The verb phrase “كُلُوا / kulū / eat” is an imperative verb implying the meaning of reproach since they prevent themselves from some lawful and good foods. It is translated into the imperative verb “eat”. With regard to the prepositional phrase “مِمَّا فِي الْأَرْضِ / mimma fī al- arḍi / of what is on earth”, the preposition “من / min” refers to the partitive in the sense of “some”. In the same vein, the preposition “في / fī” is used here in the sense of “on”. As a result, the

translator has rendered the prepositional phrase “مِمَّا فِي الْأَرْضِ / mimma fī al- arḍi” successfully into the prepositional phrase “of what is on earth”. The translator could deduce the internal meaning of the prepositional phrase. Then, the meaning of the ST “مِمَّا فِي الْأَرْضِ / mimma fī al- arḍi” has been sustained in the TT. The collocation “حَلَالًا طَيِّبًا / ḥalalan ṭayyiban” consists of two lexical items: “حَلَالًا / ḥalalan” and “طَيِّبًا / ṭayyiban”. The former is a noun. It has been changed to the adjective “lawful”. The latter is an adjective. It has been rendered into the adjective “good”. These two lexical words are connected by the conjunction word “and”. The meaning of “حَلَالًا طَيِّبًا / ḥalalan ṭayyiban” from the Arabic text has been retained.

The clause “وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ / walā tattabiʿū ḥuṭuwati al-Šayṭani” is prefixed by the conjunction word “و / wa / and” followed by the prohibitive particle “لَا / la / not” in the sense of negation. Both of them are rendered into “and don’t”. The translator successfully rendered them. As for “تَتَّبِعُوا / tattabiʿū / follow”, it is an imperfect verb in jussive mood. It is translated into the present tense verb form “follow”.

The construction “إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ / innahu lakum ʿaduwwun mubīn” is rendered into “for he is to you an avowed enemy”. The translator attempts to extend the ST “إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ / innahu lakum ʿaduwwun mubīn” by adding some further description to clarify the reason behind “عَدُوٌّ مُبِينٌ / ʿaduwwun mubīn”. Therefore, he adds further semantic features not found in the ST such as [+for]. The meaning of the ST “إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ / innahu lakum ʿaduwwun mubīn” is retained and the message is not distorted. It is an overtranslation.

## Semi-accurate Translation

Table 6.32C CA of Arabic- English Text

ST	خُطُواتِ الشَّيْطَانِ
TL	the footsteps of <b>the evil one</b>
BT	The footsteps of the Devil
semantic features of ST and TT	<p>ST: ḥuṭuwati [ +N,+ masc regular plu ] al-Šayṭani [+N,-V,+A]</p> <p>TT: footsteps [+N,+ plu,-V,+ path] of [ + p ] the [ +def art ,+spec reference , + generic reference, ±sing ] evil [ +A, + N,-V ] one [ +proform, +pron ,+individual]</p>

The collocation “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” contains the noun word “خُطُواتِ / ḥuṭuwati / steps” and the proper name “الشَّيْطَانِ / al-Šayṭani” in genitive case. The translator attempts to extend the ST “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” into “footsteps of the evil one” to include ‘one’, a semantic feature not found in the original text. The translator conveys the meaning of the ST “خُطُواتِ الشَّيْطَانِ / ḥuṭuwati al-Šayṭani” metaphorically by using the lexical word “evil one”. This extension deforms the purpose of the vocative sentence by translating the lexical item “الشَّيْطَانِ / al-Šayṭani” into “evil one” since “الشَّيْطَانِ / al-Šayṭani” is a proper name for “Satan” or “the Devil” and he is the source of all evil. While, in the TT “evil” means ‘wickedness’. It does not reflect the meaning of the “الشَّيْطَانِ / al-Šayṭani” in the TT. Thus, the message is somewhat distorted and the translator has presented semi -accurate translation. The appropriate equivalence of the ST “الشَّيْطَانِ / al-Šayṭani” is “**the Devil**”.

**Suggested translation:** O ye people! Eat of what is on earth, Lawful and good; and don't follow the footsteps of the Devil. He is certainly an avowed enemy to you.



Table 6.33A CA Arabic Text [Yūsuf, verse 19]

TL	يَا بُشْرَىٰ هَذَا غُلَامٌ [Yūsuf,verse19]
Trs	yā bušrā haḍā ḡulāmūn
BT	Ah there! Good news! Here is a boy
semantic features of ST	ST : yā [+voc part ] bušrā [ +N , +head , ± sing , + inanimate ,+intended indef , -V ] haḍā [+demonstr pron , + sing , + near ] ḡulāmūn [ +N , +sing , + inanimate ]

Table 6.33B CA English Text

TL	Ah there! Good news! Here is a (fine) <b>young man!</b> (Ali, 2006, p. 551)
semantic features of TT	TT: Ah [+ interj+, voc part ] there [+ pron , + A ,+ Adv ] good [+A , +N ] news [ +N , ± sing ] here [ +Adv ] is [+copula, +V, +sing ] A[ +D, +indef art ,+spec reference ,+sing ] ( fine) [ +A, +V ] young [+N , +A ] man [ +N , ±sing , +V ]

The speaker calls the addressee “بُشْرَىٰ / bušrā” by the vocative particle “يَا / yā” to attend since it is the appropriate time for attendance. He achieves this calling by using the prolonged vocative particle “يَا / yā” to reflect his extreme surprise. The translator rendered the vocative particle “يَا / yā” into “Ah!” to reflect the wondering of the speaker. He opts to add further description of that scenario by adding the adverb of place “there” to the TT vocative particle “Ah!”. The lexical item “there” is used also to show surprise. As the meaning of the ST “يَا / yā” has been retained by this extension, the translator has produced an overtranslation. As for the addressee lexical item “بُشْرَىٰ / bušrā”, it is a noun rendered into the AP “good news!”. The TT “good news!” conveys the same meaning of the ST “بُشْرَىٰ / bušrā”. The meaning of this correspondence comes from the obligatory unit shift that occurs between the ST “بُشْرَىٰ / bušrā” and the TT “good news!”. The ST “هَذَا غُلَامٌ / haḍā ḡulāmūn” is a simple

sentence which consists of the demonstrative pronoun used deictically to refer to someone or something in the outside world. It is used in this verse in the form of the indefinite lexical item “ غُلَامٌ / ġulāmūn”. The ST “ هَذَا غُلَامٌ / haḍā ġulāmūn” has been rendered into the exclamatory simple adverbial sentence “Here is a (fine) young man!”. A closer look reveals that the ST “ هَذَا / haḍā” is changed to a different class. It is changed to the adverb “here is” instead of “this”. This change has retained the meaning of the ST “ هَذَا / haḍā” since the adverb “here” refers to the place where Yūsūf (PBUH) is. While, the demonstrative “ هَذَا / haḍā / this” does not refer to the lexical item “ غُلَامٌ / ġulāmūn” only , it is used to get the attention of someone. Accordingly, the internal meaning of the ST “ هَذَا / haḍā / this” has been retained in the TT. Then, the message has been sustained by this change. Consequently, the translator has achieved an overtranslation.

### Semi-accurate Translation

Table 6.33C CA Arabic- English Text

ST	غُلَامٌ
TL	<b>a (fine) young man</b>
BT	<b>A boy</b>
semantic features of ST and TT	ST: ġulāmūn [ +N , +sing , + inanimate ]  TT: A[ +D, +indef art ,+spec reference ,+sing ] (fine) [ +A, +V ] young [ +N , +A ] man [ +N , ±sing , +V ]

With respect to the ST “ غُلَامٌ / ġulāmūn”, it is translated into a series of lexical items to describe the ST “ غُلَامٌ / ġulāmūn”. It is translated into “a (fine) young man!”. The message of the ST “ غُلَامٌ / ġulāmūn” has not been maintained by this extension. One point about the TT “a young man” of the ST “ غُلَامٌ / ġulāmūn” worth mentioning is that the ST “ غُلَامٌ / ġulāmūn” in Arabic refers to the boy between 11-17 years old. While the

lexical item “a young man” refers to over age 17 years old. So, to the best equivalence to the ST “عُلام / gulāmūn” is the lexical item “boy”

**Suggested translation:** Ah there! Good news! Here is a boy.

Data (34)

Table 6.34A CA of Arabic Text [ al-Ma'ida,verse31]

ST	[ al-Ma'ida,verse31] يَا وَيْلَتَا أَعْجَزْتَ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي
Trs	yā waylatā ʾaʿaǧiztu an akūna miṭlā haḏā al- Ġurāb fā ūwāriya sawʾata aḥī
BT	O woe to me !was I not even able to be as this raven and to hide the naked corpse of my brother
semantic features of ST	ST : yā [+voc part ] waylatā [ +N , +head , ± sing , + inanimate , -V ] ʾaʿaǧiztu [ʾa ( alif ) + part , + interro , + exclamation , + equalization] ʾaʿaǧiztu [ (ʾaʿaǧiz ) +V , +action , + past , + N ] tu [ + 1 <sup>st</sup> pron , +sing , ±human ] an [ +subjunctive part ] akūna [ ( kana ) + , defective verb , + action , + past , +pre ,+be ] I [ 1 <sup>st</sup> person,+ pron ,+ Mas ,+ Fem , +sing , +objective, +implicit ] miṭlā [ +N, +A , + inanimate ] haḏā [ +demons ,+ pron , + sing , + near ] al- Ġurāb [ +N , ±sing , + inanimate ] fā [+conj, -N] ūwāriya [ +V, +action,+pre,-N,+ to cover] sawʾata [+N,-V,+sing ] aḥī [+N,+sing,+masc]

Table 6.34B CA of English Text

TL	<b>woe to me !</b> said he ; <b>Was I not even able</b> to be as this raven , and to hide <b>the shame</b> of my brother ? (Ali, 2006, p. 256)
semantic features of TT	TT: woe [ + N , -V ] to [ + P , + adv , + infinitive marker ] me [ +pron,+1 <sup>st</sup> person , + mas , +fem , +sing , +objective ] was [ +V , +past , + action ] I [ 1 <sup>st</sup> person,+ pron , +mas , +fem , +sing , +subject ] not [ +N , +A , +Adv ] even [ + Adv , + A , + N , + V ] able [ +A ] to[ + p , + adv , + infinitive marker ] be [ +V (aux) , +V , + action , +exist ] as [ + Adv , + conj , + p ] this [ +demon,+ pron , +D , + sing , +near ] raven [ +N , + sing , + V , + A ] and [ +conj] to[+p] hide[ +V , +pre , +N,+to keep something in a place where can not be seen]

The speaker (Qabyl) calls “وَيْلَتَا / waylatā” to attend since it is the time for that. He conveys that feeling by using the vocative particle “يَا / yā” which is characterized by prolonged sound to reflect how much he is astonished. On the part of translation, the translator opts to omit it in the TT since it is understood from the context of NP “woe to me”. The lexical item “وَيْلَتَا / waylatā” consists of the lexical item “وَيْل / wayl” suffixed by the redundant letter “T”, to strengthen the meaning, and the final “alif” which has taken the place of the first person possessive pronoun to be “waylatī”. The lexical item “وَيْل / wayl” is used in Arabic in grief and surprise situations. The speaker here gets across his feeling of exclamation strongly towards the problem he faces. By contrast, the lexical item “woe” in English is an interjection used to express astonishment, surprise, and lamentation. The translator has perceived the message of the ST “وَيْلَتَا / waylatā” by choosing the suitable equivalence that conveys the same meaning of the ST “وَيْلَتَا / waylatā”. He translates it into a series of lexical items. Thus, the outcome is an overtranslation.

Regarding the VP “عَجَزْتُ/ ‘ağiztu” in the ST, it is noted that it consists of the perfect verb “عَجَزَ / ‘ağiza” and the first person pronoun “I” in the subjective case. The VP “عَجَزْتُ/ ‘ağiztu” is extended to include semantic features not available in the ST such as [+ neg part,+ Adv,+V]. It is rendered into “I not even able”. The translator has kept the meaning of the ST “عَجَزْتُ/ ‘ağiztu” by extending it into a group of words. Then, the message is retained the same. In the same vein, the interrogative particle “ā - alīf” is used with the perfect verb to indicate the past. In Arabic, the interrogative particle “ā - alīf” is used for exclamation. The translator has used the auxiliary verb “was” to be equivalent to the ST “ā - alīf”. The ST “أَنْ أَكُونُ / an akūna” is a verb phrase in the subjunctive mood which has been translated into “to be”. The particle “أَنْ / an” is a subordinating conjunction functions as determiner used in the complementary clause. It is transposed to prepositional “to”. This obligatory transposition has maintained the meaning of the message with no distortion.

The ST “مِثْلُ هَذَا الْغُرَابِ / miṭlā haḍā al- Ġurāb” is a NP which has been changed to a PP in the TT. It is translated into “as this raven”. The co-ordinating conjunction “فَ / fā” in the VP “فَأُورِي / fā ūwāriya” is a causative particle that has the meaning of temporal sequence since the event of the second clause follows immediately after that of the first one. It is translated into the conjunction “and”. The VP “أُورِي / ūwāriya” is an imperfect verb in the subjunctive mood. It is translated into the infinitive verb “to hide”. The message of the ST “أُورِي / ūwāriya” has been maintained, thus it is the same as that in the TT. The translator has produced an overtranslation.

## Semi-accurate Translation

Table 6.34C CA of Arabic- English Text

ST	سَوْءَةً
TL	<b>the shame</b>
BT	Naked corpe
semantic features of ST and TT	ST : saw <sup>o</sup> ata [+N,-V,+sing ]  TT : the [ +def art ,+spec reference , + generic reference, ±sing ] shame [+N,+V,+sing]

The NP “سَوْءَةً أَخِي / saw<sup>o</sup>ata aḥī ” is in genitive case translated into NP “the shame of my brother”. The ST “سَوْءَةً أَخِي / saw<sup>o</sup>ata aḥī ” has been extended to include further semantic features not found in the ST, particularly [+defi art ,+of]. The lexical word from th Arabic text “سَوْءَةً أَخِي / saw<sup>o</sup>ata aḥī ” is translated into the noun phrase ‘the shame of my brother’. We notice this kind of translation is semi-accurate due to the fact that the meaning of the equivalence “shame” and “سَوْءَةً / saw<sup>o</sup>ata” is not the same. The TT “shame” in English refers to feeling of guilt or embarrassment because something wrong has been done (Longman, 2005, p.652). In other words, the TT “shame” means a painful feeling of humiliation or distress caused by the consciousness of wrong or foolish behaviour. While, in Arabic the lexical item “سَوْءَةً أَخِي / saw<sup>o</sup>ata aḥī ” refers to parts of body without clothes (i.e. Genitals – private parts). Then, the best equivalence to the ST “سَوْءَةً / saw<sup>o</sup>ata” is ‘naked corpse’ since the speaker talks about the whole dead body not private parts. Hence, the translator has presented semi-accurate translation

**Suggested translation:** O woe to me! Was I not even able to be as this raven and to hide the naked corpse of my brother?

Table 6.35A CA of Arabic Text [ al-Nisā°, verse1]

ST	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [ al-Nisā°, verse1]
Trs	yā ayyuhā al-nāsu ʔitaqū rabbakumu al-laḏī ḥalaqakum min nafsin wāḥidatin wā ḥalaqa minhā zawġahā wā baṭa minhumā riġālān kaṭīrān wā nisā°an
BT	O mankind! Fear your Lord who created you from one soul and created, of it his mate, and scattered from them countless men and women
semantic features of ST	ST: yā [+ voc part] ayyuhā [ +voc ,+N, nominative] al-nāsu [(al)+def art] nāsu[+N, +masc, +nominative ,+plu] ʔitaqū [ +V,+ imp ,+action ,+ be afraid of ] ū [ +pron , +2 <sup>nd</sup> person, +plu ,+subject ] rabbakumu [(Rabb) +N, +masc ,+accusative ] kumu [ +pron ,+2 <sup>nd</sup> person, +plu ,+masc ,+ poss ] al-laḏī [ +rel,+ pron , + masc ,+sing ] ḥalaqakum [ (ḥalaqa) +V,+ action ,+past ,- N ,+create ] kum [ +pron ,+2 <sup>nd</sup> person ,+plu , + masc ,+object ] min [ +p ] nafsin [+N , + inanimate , + sing , +genitive ] wāḥidatin [+ A , +indef , +genitive , +sing ] wā [+conj] ḥalaqa [+V, action ,+past ,- N ,+create ] minhā [min [ +p ] Hā [+pron ,+3 <sup>rd</sup> person ,+ sing , +fem , +object ] zawġahā [ (zawġ)+N, masc ,+accusative ] Hā [ +pron , + 3 <sup>rd</sup> person , +sing ,+ fem , +poss ] wā [+conj] baṭa [+V, +action ,+past ,+ spread ] minhumā [min [ +p ] humā [+pron ,+3 <sup>rd</sup> person , +dual ,+object ] riġālān [ +N , + plu ,+masc , +indef ,+animate , ] kaṭīrān [ +A ,+indef ,+sing ,+ masc ,+ accusative ] wā [+conj] nisā°an [+ N, +fem ,+plu ,+animate ,+ indef , +accusative ]

Table 6.35B CA English Text

TL	O mankind! reverence <b>your Guardian-Lord</b> , who created you from <b>a single person</b> , created, <b>of like nature</b> , His mate, and from them twain scattered (like seeds) countless men and women (Ali, 2006, p. 183)
semantic features of TT	TT: O [+voc part ,+interj ] mankind[+N, +indef,+ all human beings ] reverence [+V, +action ,+imp ,+ worship , +awe] your [ +pron ,+ poss ,+separable ,+D ] guardian [+ N , +animate ,± masc ,+protector] Lord [+N, +head , +animate ,-V ] who [ +rel pron , ±sing , +human ] created [ +V, +action, +past ,-N] you [ +2 <sup>nd</sup> person ,+ pron , +masc ,+fem , ± sing ] from [ +p] A[ +indef art ,+spec reference , +sing ] single [+A, -V,-N ,+one ] person [+N ,+animate,+ fem,+ masc ] created [ +V, +action, +past ,-N] of [ +p] like [ +A , +V,+N, +similar, +adv,+conj ] nature [+N , inanimate ,-V, +kind,+ character] his [ +pron ,+2 <sup>nd</sup> person, +poss ,+D] mate [+N, -V,- A ,+±animate , + sing ] and [+conj ] from [+p] them [+pron ,+plu , +fem ,+masc ,+object] twain [ +number 2] scattered [+V, +action , +past , +spread ] like [ +adj , +V,+N, +similar,+adv, +conj ] seeds [+N ,+plu ,±animate , +V ,+ offspring ] countless [ +A , -V, +innumerable ] men [+N ,+ plu ,+ masc , +animate] and [+conj] women [ +N, +plu , +fem ,+animate ]

This recollection is carried out by calling “يَا أَيُّهَا النَّاسُ / yā ’ayyuhā al-nāsu” with the vocative particle “يَا / yā”. The vocative expression “يَا أَيُّهَا النَّاسُ / yā ayyuhā al-nāsu” is rendered into “O mankind!”. In the TT, “يَا أَيُّهَا النَّاسُ / yā ayyuhā al-nāsu”, in an economical manner, is reduced to a vocative expression ending with an exclamation mark. It is rendered into “O mankind!”. The verb “اتَّقُوا / itaqū is an imperative verb rendered into the imperative verb “reverence”.

The noun phrase “رَبُّكُمْ / rabbakumu” is extended to include [+N] as an extra semantic feature. It is rendered into “your Guardian-Lord”, producing an overtranslation. The



relative pronoun “الَّذِي / al-ladī” is translated into a relative pronoun also. The verb phrase “خَلَقَكُمْ / ḥalaqakum” consists of the perfect verb “خَلَقَ / ḥalaqa” and the second person plural object pronoun “كُم/ kum /you”. It is translated into the perfect verb “created you”. The ST “وَخَلَقَ مِنْهَا زَوْجَهَا / wā ḥalaqa minhā zawġahā” is rendered into “created, of like nature, His mate”. An extension is seen clearly in rendering “مِنْهَا / minhā”. The translator has added further semantic features not found in the Arabic text, particularly [+A ,+ N]. In English, the TT “of like nature” does not affect the meaning of the ST. In that case, the translator has provided an overtranslation.

The verb “بَثَّ مِنْهُمَا / baṭa minhumā” is a perfect verb. It has been rendered to the past tense verb “scattered”. The translator tried to retain the same tense. The lexical item ‘مِنْهُمَا / is a prepositional phrase rendered to prepositional phrase “from them”. رَجَالًا كَثِيرًا / riġālān kaṭīrān wā nisā’an” is rendered into “countless men and women” As it is observed the translator has rendered the adjective “kaṭīrān / كثيرًا” into the adjective “countless”. Also, there is a difference in the word-order between the ST and the TT. In Arabic the word order of “رَجَالًا كَثِيرًا وَنِسَاءً / riġālān kaṭīrān wā nisā’an” is [ N-A- Conj-N] . While, in TT the structure is [ A-N –conj-N].

### Semi-accurate Translation

Table 6.35C CA Arabic- English Text

ST	نَفْسٍ وَاحِدَةٍ
TL	<b>a single person</b>
BT	from one soul
semantic features of ST and TT	<p>ST:  min [ +p ]  nafsin [+N , + inanimate , + sing , +genitive ]  wāḥidatin [ + A , +indef , +genitive , +sing ]</p> <p>TT:  from [ +p]  A[ +indef art ,+spec reference, +sing ]  single [+A, -V,-N ,+one ]  person [+N ,+animate,+ fem,+ masc ]</p>

In this section the researcher attempts to highlight the ST “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsīn wāḥidatin” which is rendered into PP “from a single person”. The lexical item “person” in the English version does not mirror the real meaning of the lexical item “نَفْسٍ / nafsīn” in the Arab text which means ‘soul’. A difference is observed obviously between “person” and ‘soul’. The former means a human being with its own particular character, whereas, the latter means the part of a person that is not physical and that contains his character, thoughts and feelings (Longman, 2005, p. 1224& 1581). Therefore, the English lexical item “person” is not appropriate since it deformed the message of the ST “نَفْسٍ / nafsīn”. The best equivalence for rendering the lexical item “نَفْسٍ / nafsīn” is ‘soul’.

**Suggested translation:** O mankind! reverence your Guardian-Lord, who created you from one soul, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women.

Data (36)

Table 6.36A CA of Arabic Text [al-ʿAḥzāb, verse56]

ST	يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-ʿAḥzāb, verse56]
Trs	yā ayyuhā ʿallaḍīna āmanū ṣallū ʿalyhi wā sallimū taslīman
BT	O you who have believed give blessings to him and salute him very much
semantic features of ST	<p>ST :</p> <p>yā [ +voc part]</p> <p>ayyuhā [ +rel pron ,+ masc , + form ]</p> <p>hā [attention part ]</p> <p>ʿallaḍīna [ + rel pron ,+pronominal +plu ]</p> <p>āmanū [(āmana) +V, + past ,+ action + believe ]</p> <p>ū [ ( they ) + pron ,+3<sup>rd</sup> person ,+ plu , explicit , +inseparable , neutral+]</p> <p>ṣallū [+V , + imp ,+ action , + give ,+ send ]</p> <p>ū [ ( you ) + pron ,+ 2<sup>nd</sup> person ,+ plu , explicit , +inseparable ,+ neutral, + subject]</p> <p>ʿalyhi [ (ʿala) + p ]</p> <p>hi [ +poss ,+ pron ,+Masc ]</p> <p>wā [ conj ]</p> <p>sallimū [( sallim) + V,+ imp ,+action , +salute ]</p> <p>ū [( you ) + pron ,+2<sup>nd</sup> person ,+ plu , explicit , +inseparable , neutral+ , +subject]</p> <p>taslīman [+ N ,+ masdar ]</p>

Table 6.36B CA of English Text

TL	O ye that believe! <b>Send ye blessings</b> on him and <b>salute him with all respect</b> (Ali, 2006, p. 1076).
semantic features of TT	TT : O [ + interj part ,+ voc] ye [ +pron,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ] that [ +rel pron , ±sing , +human ] believe [+V, +past, +action, +faith , +trust ] send [+V, +action , +imp ,+convey,+drive] ye [ +pron,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ] blessings [+N, +plu, -V, +inanimate ] on [+p] him [ + pron ,+ 3 <sup>rd</sup> person ,+ masc , + sing , + object] and [+conj] salute [ + V, +action ,+imp, +greet] him [ + pron ,+ 3 <sup>rd</sup> person ,+ Masc , + sing , + object] with [+p] all [ respect [+N,+ animate,+ sing, +V, + esteem ]

The ST “يَا أَيُّهَا الَّذِينَ آمَنُوا / yā ayyuhā ʾalladhīna āmanū” is made of the vocative particle “يَا / yā” and the addressee “أَيُّهَا / ayyuhā”. It is translated into “O ye”. The ST relative pronoun “الَّذِينَ / ʾalladhīna” has been translated into the relative pronoun “that” in the TT. Furthermore, the ST “آمَنُوا / āmanū” is a VP which consists of the perfect verb “آمَنُ / āmana” and the third person plural pronoun “they”. It is changed into the present tense “believe”. In fact, the accurate equivalence for the ST “آمَنُوا / āmanū” is the present perfect tense ‘have believed’ since the V “آمَنُوا / āmanū” has present relevance. The meaning of the ST “يَا أَيُّهَا الَّذِينَ آمَنُوا / yā ayyuhā ʾalladhīna āmanū” is retained in the TT. Furthermore, the VP “صَلُّوا / ṣallū” in the ST is an imperative verb translated into a VP. It is extended into “send ye blessings” to contain [+pron, +N] in order to transfer the meaning of “صَلُّوا / ṣallū”. The translator has retained the meaning of the ST representing an overtranslation. With regards to the ST, “عَلَيْهِ / ʿalyhi” consists of the preposition “عَلَى / ʿala” and the third person pronoun “him” in the objective case. It is translated into PP “on him”. The ST “وَ / wa” is translated into “and”. The VP “سَلِّمُوا / sallimū” is an imperative verb rendered into “salute him” and the verb “سَلِّمْ / sallim”

suffixed by the second plural subject pronoun “و / lū / you”. It is noted that the second person subject pronoun “you” is changed to second person object pronoun. It is translated into “salute him”.

### Semi-accurate Translation

Table 6.36C CA Arabic- English Text

ST	تَسْلِيمًا
TL	<b>with all respect</b>
BT	Very Much
semantic features of ST and TT	ST : taslīman [+ N ,+ masdar ]  TT : with [+P] all [ +D,+pron] respect [+N,+ animate,+ sing, +V, + esteem ]

In this section the researcher looks at the improper part of the above vocative sentence which has an encouragement rhetorical purpose since it urges believers to send their blessings and salutation to prophet Muhammad (PBUH) continuously. The ST “تَسْلِيمًا / taslīman” is a masdar noun (verbal noun) in Arabic that has been changed to a PP. It is rendered to “with all respect”. The ST “تَسْلِيمًا / taslīman” in Arabic language is a noun derived from the verb always used to emphasize the action. In Arabic the ST “تَسْلِيمًا / taslīman” means ‘very much’ or ‘a lot’, whereas, in English, the TT “with all respect” does not reflect the same meaning of “تَسْلِيمًا / taslīman”. It means to convey the feeling of respect towards the prophet. The message of “تَسْلِيمًا / taslīman” is somewhat distorted. It is a semi-accurate translation. The accurate equivalence is ‘very much’.

**Suggested translation:** O you who have believed give blessings to him and salute him very much.

Table 6. 37A CA of Arabic Text [ al-Aʿraf,verse 26]

ST	يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا [ al-Aʿraf,verse26]
Trs	yā banī Ādama qad anzalanā ʿalaykum libāsan yūwarī sawʾātikum wā rīšan
BT	O children of Adam! We have sent down upon you raiment to cover your private parts , and as adornment.
semantic features of ST	ST: yā:[+voc part] banī [+N, +human ,+animate, +plu ] Ādam [+proper noun] qad [+ part of certainty ] anzalanā [ (anzala) +V, +action , +past ,+sent down , -N] nā [ [+pron, +subject ,+plu , +1 <sup>st</sup> person ,+inseparable ] ʿalaykum [ (ʿala) +p] kum [(you)+ pron, +plu , +human, +animate ] libāsan [+N, +inanimate ,+sing ] yūwarī [ +V, +action , + pre , -N] sawʾātikum [ (sawā) +N, +sing ,+inanimate ] kum [(you)+ pron, +plu , + 2 <sup>nd</sup> person ,+human, +animate ] wā rīšan [ +N, +inanimate , +sing]

Table 6.37B CA English Text

TT	O ye Children of Adam! We have bestowed raiment upon you <b>to cover</b> your shame, <b>as well as</b> To be an adornment to you (Ali, 2006, p. 350)
semantic features of TT	TT: O [ + interj part ,+ voc ] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] children [ +N ,+plu , + offspring ] of [ +p ] Ādama [ +Proper name ] we [ + pron , +1 <sup>st</sup> person ,+ plu , subj ] have bestowed [+V ,+ pre perfect, +action ,+give ,+grant ,+pre , - N ] raiment [ +N , ± sing ,+clothing , +garments ] upon [ +p ] you [ +pron , +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] to cover [ +V , +action , + infinitive , + conceal , hide ] your [+pron,+poss ,+plu] shame [ +N , +sing , +V , -A] as well as [ +conj ] to be [ +V , +action , +infinitive , remain ,+ be present ] an [ +D, +indef art ,+spec reference ,+sing ] to [ +p] you [ +pron , +2 <sup>nd</sup> person , +masc ,+fem , ± sing ]

This reminder is achieved by calling “بَنِي آدَمَ / banī Ādama” with the vocative particle “يَا / yā”. The ST “يَا بَنِي آدَمَ / yā banī Ādama” is a NP in genitive case translated into a NP in genitive construction with keeping the meaning of the ST in Arabic. It is rendered into “O ye Children of Adam!”. The ST “يَا بَنِي آدَمَ / yā banī Ādama” has been extended to include the semantic feature [+pron] not found in the ST. Thus, it is an overtranslation. Concerning the particle “قَدْ / qad” in the ST, It is used for emphatic action with a perfect verb. The VP “أَنْزَلْنَاهُ / anzalanā” consists of the past verb “أَنْزَلَ / anzala” and the first person personal pronoun “نَا / nā / we”. The verb “أَنْزَلَ / anzala” is a past tense indicates indefinite time, therefore, the translator rendered it into present perfect tense “we have bestowed”. The TT “we have bestowed” conveys the same meaning of “أَنْزَلْنَاهُ / anzalanā” in the Arabic text. The ST “عَلَيْكُمْ / alaykum” is a PP translated into PP “upon you”. On the subject of the ST, “لِبَاسًا / libāsan” is a N rendered into the N “raiment”. Regarding the ST, “يُؤَارِي / yūwarī”, it is a present verb changed to the infinitive verb “to cover”. The translator has given an overtranslation since the V “يُؤَارِي / yūwarī” is extended to include [+to], which is not found in the Arabic text. The ST “وَ / wā” is a conjunction word translated into the conjunction phrase “as well as”. Thus, it is an overtranslation. The ST “رِيشًا / rīšan” is a N extended to a simple sentence “To be an adornment to you”. Thus, the translator has produced an overtranslation.

### Semi-accurate Translation

Table 6. 37C CA Arabic- English Text

ST	سَوَاتِكُمْ
TL	<b>your shame</b>
BT	private parts
semantic features of ST and TT	<p>ST : sawātikum [ (sawā) +N, +sing ,+inanimate ]</p> <p>TT : your +[pron,+poss ,+plu] shame [ +N , +sing , +V , -A]</p>

The ST “سَوَاتِكُمْ / sawʾātikum” is a NP translated into NP “your shame”. The lexical item “shame” refers to the feeling a person has when he does something wrong. While, in Arabic the lexical item “سَوَاتِكُمْ / sawʾātikum” refers to parts of the body without clothes (i.e. genitals – private parts) the best equivalence to the ST “سَوَاءٌ / sawʾātun” is ‘private parts’. The message has been distorted somewhat by this rendition. It is a semi-accurate translation.

**Suggested translation:** O ye Children of Adam! We have bestowed raiment upon you to cover your private parts, as well as To be an adornment to you.

### 6.2.7 Undertranslation and Semi-accurate Translation

Data (38)

Table 6.38A CA Arabic Text [ al-Maʿida,verse 105]

ST	يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Maʿida,verse 105]
Trs	yā ayyuhā ʾalladīna āmanū ʿalaykum ʾanfusakum
BT	O you who have believe! seize yourselves
semantic features of ST	ST: yā [ + interj part ,+ voc] ayyuhā [ +rel pron ,+,+ masc ] ʾalladīna [ + rel pron ,+pronominal +plu ] āmanū [(āmana) +V, + past ,+ action + believe ] ū [ ( they ) + pron,+ 3 <sup>rd</sup> person ,+ plu , explicit , +inseparable, +neutral] ʿalaykum [ ( ala) +p] kum [ 2 <sup>nd</sup> person,+ pron, +masc,+ plu,+objective] ʾanfusakum [ (Anfusa) +N , -V] kum [ +pron ,+2 <sup>nd</sup> person , +masc,+ plu, +objective]

Table 6.38B CA English Text

TL	O ye who believe! <b>Guard your own souls</b> (Ali, 2006, p. 281)
semantic features of TT	TT: O [ + interj part ,+ voc] ye [ +pron, +2 <sup>nd</sup> person , +masc ,+fem , ± sing ] who [ +rel pron , ±sing , +human ] believe [+V, +pre, +action, +faith , +trust ] guard [ +V, +action , imp,+ protect,+ preserve, +N,+A] your [+poss,+ pron ,+plu] own [ +A, +V, -N] souls[ +N, +plu]

Apparently, the ST “يَا أَيُّهَا الَّذِينَ آمَنُوا / yā ayyuhā alladīna āmanū” is composed of the vocative particle “يَا / yā/ O” and the addressee “أَيُّهَا / ayyuhā”. The vocative particle “يَا / yā/ O” has double functions for near and away from the speaker. The lexical item “أَيُّهَا / ayyuhā” is a relative pronoun used in genitive to refer to a noun or pronoun. It is shifted to a second person plural pronoun “ye” in classical English. The relative pronoun “الَّذِينَ / alladīna” is used for masculine plural pronouns. It is translated to “who” which is used to introduce only relative restricted clauses. The ST “عَلَيْكُمْ / ʿalaykum” is a PP composed of the preposition “عَلَى / ʿala” and second person plural pronoun “كُمْ/ kum /you”. It has been changed into the verb “guard”. In Arabic, the ST “عَلَيْكُمْ / ʿalaykums” means protect yourselves from doing bad actions and deeds. It has the meaning of action of urging to something good. In English, the translator by this obligatory shift has deduced the internal meaning of the ST “عَلَيْكُمْ / ʿalaykum. He could have captured the message of the ST “عَلَيْكُمْ / ʿalaykum”. Consequently, he has produced an undertranslation.

### Semi-accurate Translation

Table 6.38C CA of Arabic- English Text

ST	أَنْفُسُكُمْ
TL	<b>your own souls</b>
BT	your selves
semantic features of ST and TT	ST: ʾanfusakum [ (anfusa) +N , -V] kum[ +pron , +2 <sup>nd</sup> person , +masc, + plu, +object] TT: your [+poss, + pron , +plu] own [ +A, +V, -N] souls [ +N, +plu]

The second part of the above vocative sentence urges believers to adhere to the right path of Allah and do good actions. In this part of the sentence the researcher attempts to investigate “أَنْفُسُكُمْ / ʾanfusakum” in the Arabic text . It is a NP translated into NP “your own souls”. The translator has offered a semi-accurate translation. In English, the TT lexical item “souls” means the part of a person that is not physical, and that contains their character, thoughts and feelings (Longman, 2005, p. 1581) whereas the lexical



item “ أَنْفُسَكُمْ /ʾanfusakum” indicates the typical behaviour of a person and his character .

Considering this difference, the lexical item ‘selves’ is a more accurate equivalent than “souls”.

**Suggested translation:** O ye who believe! Guard your own selves.

## 6.2.8 Overtranslation and Undertranslation

Data (39)

Table 6.39A CA of Arabic Text [Maryam, verse28]

ST	[ Maryam,verse28] يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا
Trs	yā uḥta Hārūn mā kana ʾabūki ʾimraʾ sawʾin wā mā kānat ummuki baḡiyyan
BT	O sister of Aaron! your father was not an evil man and your mother was not a harlot
semantic features of ST	ST: yā [ + voc part ] uḥta [+N ,+ head + genitive ,± animate ] Hārūn [+proper noun] mā[ + neg part ] kana [ + V , + past ,+ action ] ʾabūki [ (abū) +N ,+animate ,+ sing ] I [+pron, +2 <sup>nd</sup> person, +poss, +sing ,+fem] ʾimraʾ [ +N ,+ animate , + accusative ,+sing ] sawʾin [ +N, +indef,+masc,+genitive] wā [ +conj ] mā [ + neg part ] kānat [ (kana)+ V , + past ,+ action ] t [ + feminization pron , + fem , +sing ] ummuki [ (ummu) +N , + animate , +sing ,+fem ] i [+pron, +2 <sup>nd</sup> person, +poss, +sing ,+fem] baḡiyyan [ +A , - V ,+accusative, +indef ]

Table 6.39B CA of English Text

TT	O sister of Aaron. Thy father was not a man of evil, <b>nor</b> thy mother an unchaste woman (Ali, 2006, p. 750).
semantic features of TT	TT: O [ +interj part ,+ voc part ] sister [ +N, +sing,+ animate] of [ +p] Aaron [ +proper noun] thy [ +pron , +poss, ± fem ] father [ +N , + animate , +sing ] was [ +copula, +V.be , +sing ,+past , -N ] not [ +N ,+A ,+Adv ] A[ +D, +indef art ,+spec reference ,+sing ] man [ +N, +sing,+ animate ,+human] of [ +p] evil [ +N, +genitive,+ sing ,+ inanimate ] nor [ + conj, + neg part ] was [ +copula, +V , +sing ,+past , -N ] thy [ +pron , +poss, ± fem ] mother [ +N , + animate , +sing , +fem] an [ +D, +indef art ,+spec reference ,+sing ] unchaste [ + A ] woman [ +N ,+sing ,+ animate ]

The ST “يَا أُخْتَ هَارُونَ / yā uḥta Hārūn” is a NP prefixed by the vocative particle “يَا / yā”. It is in genitive case translated into a genitive construction. It is translated into “O sister of Aaron”. The ST “مَا كَانَ / mā kana” contains the negative particle “مَا / mā” which functions as a D and the verb “كَانَ / kana”. It is translated into “was not”. The translator has kept the past tense of the verb “كَانَ / kana” and maintained the meaning of the ST “مَا كَانَ / mā kana” in Arabic. As for the ST, “أَبُوكَ / abūki” is a NP translated into NP “your father”. The ST “امْرَأَ سَوَاءٍ / imra' saw'in” is a NP in genitive case. It is translated into a NP to include semantic features not found in the ST, specifically [ +indef art, +P]. It is translated into “a man of evil”. Consequently, the meaning is retained and the translator has produced an overtranslation. The ST “كَانَتْ / kānat” is a VP translated into a V in the TT. It is translated into “was”. Moreover, the ST “أُمُّكَ بَغِيًّا / ummuki baḡiyyan” is a NP composed of the NP “أُمُّكَ / ummuki” and the N “بَغِيًّا / baḡiyyan”. The ST “أُمُّكَ / ummuki” is translated into the NP “Thy mother”. The ST “بَغِيًّا / baḡiyyan” is an A extended to the

AP “an unchaste woman” . Thus, the translator has produced an overtranslation. The meaning of the ST “أُمُّكِ بَغِيَّيَّا /ummuki baġiyyan” has been retained.

### Undertranslation

Table 6 39C CA of Arabic- English Text

ST	وَمَا
TL	<b>nor</b>
semantic features of ST and TT	ST : wa [ +conj ] mā [ + neg part ]  TT: nor [+ conj, + neg part ]

The ST “وَمَا / wa mā” contains the conjunction word “و / wa” and the negative particle “مَا / mā”. Both of them are rendered into a conjunction word carrying the meaning of negation. They are rendered into “nor”. The translator has produced an undertranslation.

Table 6.40A CA of Arabic Text [Tāhā, verse 80]

ST	يَا بَنِي إِسْرَٰئِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُم جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَٰوَىٰ [Tāhā, verse 80]
Trs	yā banī Isrāʾīla qad ʾanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al - ʾaymana wā nazalnā ʿalaykumu al-manna wā al-salwā
BT	O Children of Israel! We delivered you from your enemy and we made an appointment with you side At-Tūri on the right and sent down upon you manna and quails
semantic features of ST	ST: yā [+voc part ] banī [+ vocative, +N, +masc ,+plu] Isrāʾīla [+proper noun ,+genitive] qad [ +part of certainty] ʾanḡaynākum [(ʾanḡa) +past ,+action ,+saved] nā [ [+pron, +subject ,+plu , +1 <sup>st</sup> person ,+inseparable ] kum [+pron ,+object,+ plu, +inseparable ,+2 <sup>nd</sup> person] min [+p ] ʿadūwikum [ʿadū)+N,+ plu ,+ masc ,+genitive] kum [+pron ,+2 <sup>nd</sup> person ,+plu ,+poss , +inseparable] wā [+conj ,+and] wāʿdnākum [(wāʿdnā) ,+V, + past,+ action , +promise] nā [ [+pron, +subject ,+plu , +1 <sup>st</sup> person ,+inseparable ] kum [ +pron ,+2 <sup>nd</sup> person ,+plu ,+poss , +inseparable] ḡāniba [+adv,+ place, +accusative,+ masc ] al-Ṭūri [(al)+ def art.] Ṭūri [+N ,+genitive ,+masc ] al - ʾaymana [(al)+ def art.] ʾaymana [ +adj ,+ masc ,+sing ,+accusative ] wā [+conj ,+and] nazalnā [(nazal) +V,+ action, +past ,+sent down ] nā [ + pron ,+1 <sup>st</sup> person ,+plu ,+subject] ʿalaykumu [(ʿala) +p] kumu [+pron ,+2 <sup>nd</sup> person ,+plu ,+object ,+masc] al-manna [(al) + def art ] manna [ +N, +mas, +accusative] wā [+conj ,+and] al-salwā [(al) + def art ] salwā [+N,+ accusative, +masc]

Table 6.40B CA of English Text

TL	<b>O ye Children of Israel!</b> We delivered you from your enemy, and <b>We made a Covenant with you</b> on the right side of Mount (Sinai), and We sent down to you Manna and quails (Ali, 2006, p. 780).
semantic features of TT	TT: O [+Voc part ,+interj] ye [ +second person ( pron) , +masc ,+fem , ± sing ] children [ +N, +plural ,+mas ,+animate , +offspring ] of [+genitive construction ] Israel [ +proper noun, +animate ] we [ + pron,+ 1 <sup>st</sup> person ,+ plu , +animate , +mas ,+ fem ,+ subject ] delivered [+V, +action , + past ,+set free, +release ,+save] uou [ + pron ,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ] from [ +p] your [ +pron ,+ poss ,+separable ,+D ] enemy [ +N, ±animate , +sing , +foe , +adversary , +opponent ] and [+conj ] we [ + pron,+ 1 <sup>st</sup> person ,+ plu , +animate , +mas ,+ Fem ,+ subject ] made a Covenant with you [+phrasal V ,+action ,+past , +promise, +do an appointment] on [+p] the [ +def art ,+spec reference , + generic reference, ±sing ] right side of Mount (Sinai) [ +genitive construction , (+A) ,( +N), ( +P ) ,(+N)] and [+conj ] we [ + pron,+ 1 <sup>st</sup> person ,+ plu , +animate , +mas ,+ Fem ,+ subject ] sent down [+Phrasal verb ,+V, +action ,+past ,-N ,+get something off] to [ +p] you [ + pron ,+2 <sup>nd</sup> person , +masc ,+fem , ± sing ] Manna [+N , +inanimate ] And [+conj ] Quails [ +N, +inanimate ]

The Qur’anic verse is initiated with calling “بَنِي إِسْرَائِيلَ /children of Israel” by the vocative particle “يَا / yā”. The vocative construction “بَنِي إِسْرَائِيلَ / children of Israel” is translated into the vocative expression “O ye Children of Israel!”. It is extended to include a semantic feature such as [ + pron] not available in the ST “بَنِي إِسْرَائِيلَ /children of Israel”. The meaning of the ST is retained in the TT and the translator has supplied an overtranslation. Further, the verb phrase “أَنْجَيْنَاكُمْ /anğaynākum” consists of the perfect verb “أَنْجَى / anğā”, the implicit first person personal plural ‘we’ and the second person personal plural ‘you’. As it is observed the translator has rendered the verb phrase into “we delivered you” keeping the same tense in the TT.

On the subject of “ مِنْ عَدُوِّكُمْ / min ‘adūwikum”, it is a PP which consists of the preposition “ مِنْ / min /from” and the NP “ عَدُوِّكُمْ / ‘adūwikum”. The ST “ مِنْ عَدُوِّكُمْ / min ‘adūwikum” is composed of the noun “ عَدُو / ‘adū” and second person possessive plural pronoun “your”. It is translated into PP “from your enemy”. The second favour mentioned by Allah is “ وَوَاعَدْنَاكُمْ / wā wā‘dnākum” : the conjunction word “ وَ / wa” is translated into conjunction word ‘and’. The verb phrase “ وَوَاعَدْنَاكُمْ / wā wā‘dnākum” consists of the perfect verb “ وَاعَدَ / wā‘d”, first person plural pronoun “نَا / nā /we” and second person plural pronoun “كُمْ / kum/ you”. It is extended to the simple sentence “We made a Covenant with you”. Strictly speaking, the translator has provided an overtranslation. The meaning of the ST is conveyed since the lexical item “Covenant” is used to refer to the legal agreement in which someone promises to pay a person or organization an amount of money regularly. The translator has used the lexical item “Covenant” to indicate the importance of this appointment between Almighty Allah and Musa (PBUH) thus the translation is an overtranslation.

With reference to the construction “ جَانِبَ الطَّوْرِ الْأَيْمَنِ / ḡāniba Al-Ṭūri al - ‘aymana”, the lexical item “ جَانِبَ / ḡāniba” is an Adv in Arabic language translated into the Adv “side” without distorting the meaning of the message. The NP in genitive case “ الطَّوْرِ الْأَيْمَنِ / Al-Ṭūri al - ‘aymana” is rendered to the PP “on the right of Mount (Sinai)”. The meaning of the ST “ جَانِبَ الطَّوْرِ الْأَيْمَنِ / ḡāniba Al-Ṭūri al - ‘aymana” is retained and the translation is an overtranslation. Almighty Allah continues accounting his favours awarded to Banu Israel. He mentions the third favour “ وَنَزَّلْنَا عَلَيْكُمْ / wā nazalnā ‘alaykumu”. The conjunction word “ وَ / wa” is translated into conjunction word “and”. The verb phrase “ نَزَّلْنَا / nazalnā” is a perfect verb suffixed by the first person plural pronoun “نَا / we”. The translator has translated “ نَزَّلْنَا / nazalnā” to the phrasal verb in past tense “sent down”.

Accordingly, the translator has retained the same tense and meaning of the ST “نَزَّلْنَا / nazalnā” and produced an overtranslation . The prepositional phrase “عَلَيْكُمْ / ‘alaykumu” is rendered into a PP. It is translated into “to you”. As for the collocation “الْمَنَّ وَالسَّلْوَى / al-manna wā al-salwā” , both of them are names of sweets in Arabic and translated as nouns into “Manna and quails”

## Undertranslation

Table 6.40C CA of Arabic- English Text

ST	قَدْ
BT	Certainly
semantic features of ST and TT	ST: qad [ +part of certainty]  TT: -----

The lexical item “قَدْ / qad” is an emphatic particle used with perfect verbs to emphasize an action. As it noted it has been ignored in translation. Thus, the translator has done undertranslation.

## 6.3 Conclusion

The Qur’anic vocative sentences from the semantic perspective have been analysed in this chapter. Vocative sentences in Arabic and their English translation for Ali (2006) have been compared semantically to find out if the syntactical and grammatical changes affect the rhetorical meaning of the Qur’anic vocative sentences when translated into English. Two scientific methods are used to attain this goal: theory of Katz and Foder (1963) and Newmark’s (1981, 1988) approach. Throughout analysing we have founded that message change sometimes completely affects the rhetorical purpose of vocative sentences in the Glorious Qur’an when translated into English, while the effect of the message changes in rhetorical purpose was partial or maintained similar in the rest of the examples. In the next chapter, we will deal with the Qur’anic vocative sentences from the perspective of “context of situation” by Halliday and Hassan (1985).

## CHAPTER SEVEN

### CONTEXT OF SITUATION

#### 7.1 Introduction

The focal point in this chapter is to analyse the translated Qur'anic vocative sentences in terms of the context of situation. It deals with the variables of a language: field, tenor and mode in the circle of translation of vocative sentences in the glorious Qur'an from Arabic to English. It aims to find convenient answers to the research question "How is the context of situation (field, tenor and mode) of the translated English rhetorical message affected when translated from the Qur'anic text?". Carrying on from this point the data is investigated on the basis of the idea of Halliday and Hasan (1985) using the concepts of register and narrative descriptions.

#### 7.2 Data Analysis

##### 7.2.1 Context of Grief Rhetorical Purpose (Data 1)

ST: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- 'Imrān, verse 36].

Trs: rabbī 'innī waḍa'atūhā ūntā.

TT: **O, my Lord! Behold! I am delivered of a female child!** (Ali, 2006, p. 136).

##### 7.2.1.1 Field

The Qur'anic verse "رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ / rabbī 'innī waḍa'atūhā ūntā" conveys the grief of the wife of 'Imrān when she delivered of a female baby. This feeling is expressed by calling Almighty Allah and represented by using several lexical words (رَبِّ / rabbī , إِنِّي / 'innī, وَضَعْتُهَا / waḍa'atūhā, and أُنْثَىٰ / ūntā ). As it is noted, it is translated into "O, my Lord! Behold! I am delivered of a female child! " to reflect a new or other field away from the original one. It reflects the astonishment of wife of 'Imrān. That is, the rhetorical meaning of the vocative sentence is not sustained since he translated the DP "رَبِّ / 'innī" into V "Behold!" ending with an exclamation mark.



### 7.2.1.2 Tenor

The vocative is directed here from the wife of ʿImrān to the Almighty. She expresses her grief and sorrow since she has given birth to a female. Her anguish is due to a plausible reason. As it is cited in Qurʿan she has already vowed to Allah that her pregnancy would be for the sake of the Almighty by saying “ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا ” / rabbī ʿinnī naḍartu lakā mā fī baṭnī muḥrarran / O my Lord! I do dedicate unto Thee what is in my womb for Thy special service” (Ali, 2006, p. 135). That is to say, she has decided that the baby she is pregnant with would serve Jerusalem. She thought she was supposed to be pregnant with a male baby. Therefore, she was sad when she gave birth to a female since a male is stronger than a female; therefore, he is also able to serve Jerusalem better than a female. This is quite clear in her saying “ وَلَيْسَ الذَّكَرُ كَالْأُنثَى ” [al-ʿImrān, verse 36] / and the male is not like the female” (Ali, 2006, p. 136). This reason is considered a good justification to convey her anguish to Allah by using the NP “ رَبِّ ” / rabbī ʿinnī waḍaʿtūhā ūnthā ”. According to the translator, the role and the status of the participants are being kept the same.

### 7.2.1.3 Mode

The vocative sentence “ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى ” / rabbī ʿinnī waḍaʿtūhā ūnthā / O, my Lord! Behold! I am delivered of a female child!” (Ali, 2006, p. 136) is a declarative sentence that has the meaning of grief. The ST vocative sentence is made of a series of different phrases. The NP “ رَبِّ ” / rabbī” is free of the vocative particle “ يَا / yā”. This omission of vocative particle “ يَا / yā” is quite frequent in the glorious Qurʿan. It has a great significance which corresponds with the context of a verse in which it takes place. In this case, she dropped the vocative particle as she has a strong conviction that Almighty is very much near her by the evidence of the Qurʿan “ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ” [ al-Baqara ,verse 186] / wā idā sāʾlakā ʿibāī ʿannī faʾnī qarībun / When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every

suppliant when he calleth on Me.” (Ali, 2006, p. 74) and “وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ” [Qāf,verse,16] / wā nahnu aqrabu ʿilayhi min ḥabli al-warīd / We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein (Ali, 2006, pp. 1348-1349).

In the TT, the translator focuses on the action of calling directed from the wife of ʿImrān to Allah. He translated the NP “رَبِّ / rabbī” into “O, My Lord!”. This means that the translator recognizes that the omitted lexical item is the vocative particle. In addition, the NP “رَبِّ / rabbī” is rendered into the vocative expression using an exclamation mark “O, My Lord!”. Besides, the DP “إِنِّي / innī” is a particle which functions as a quasi-verb used for emphatic action or what is said after it. In this respect, the DP is composed of two lexical items: the particle “إِنَّ / inna” and the first person possessive object pronoun “ي/ my”. It is used to emphasise that she gave birth to a female not a male. This kind of address reflects a high politeness aspect. She is aware that Allah knows everything, but she wants to express her apology to Allah in another way since she gave birth to a female. Another remarkable point is pertaining to the VP “وَضَعْتُهَا / waḍaʿtūhā”. In the ST the VP “وَضَعْتُهَا / waḍaʿtūhā” is in active voice in the past tense with present relevance and focuses on the agent. The third person singular pronoun “ها / she” in the VP “وَضَعْتُهَا / waḍaʿtūhā” refers to the female. It is also used to emphasise that the baby is a female, not a male. On the part of translation, the translator has changed the DP “إِنِّي / innī” into the verb “Behold!” to mean: ‘look at’, followed by the exclamation mark. In Arabic language, the verb “Behold” is used on some occasions to get the addressee knowledge about something that has happened (al-Aṣḥānī, n.d., p. 812).

The translator attempts to convey a shadow meaning of the DP “إِنِّي / innī”. Doing such translation makes actual change in meaning. That is, the verb “Behold!” is used to attract the attention of the Almighty and to get him knowledge about the situation is

inaccurate since the V “Behold” is used to tell someone to look at something that is surprising used humorously (Longman,2005,p. 949). The Qur’anic vocative sentence through translation is deprived of its real meaning (i.e. Grief) and given a new meaning, exclamation, for the following reasons:

1. It is possible to use such a verb “Behold” among human beings but not with the Almighty. The Almighty Allah knows everything in this universe so it is inappropriate to use such a verb in a religious text by evidence of his saying “وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ” [āl-‘Imrān, verse 36]/wā Allhu a‘lamu bimā waḍa‘at / and God knew best what she brought forth” (Ali, 2006, p. 136)

2. The verb “Behold!” is followed by the exclamation mark to show that the wife of ‘Imrān is astonished because she delivered of a female. On the contrary, she calls Allah to convey her grief to the Almighty. Further, the translator has changed VP “وَضَعْتُهَا / waḍa‘tūhā” to passive voice in the present tense. In TT, the translator focuses on the object (i.e. Allah). In reality, the propositional meaning of the VP “وَضَعْتُهَا / waḍa‘tūhā” is changed in the TT . The translator attempts to demonstrate that the action of giving birth is done by the Almighty. In contrast, the ST focuses on the fact that the action of giving birth belongs to the wife of ‘Imrān. Such form reflects a great respect and politeness towards Allah. Thus, the rhetorical meaning of the ST is changed completely.

### 7.2.2 Context of Grief Rhetorical Purpose (Data 2)

ST: يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [al- Fūrqān,verse 30].

Trs: yā rabbī ‘inna qawmī ‘ittahādū haḍā al-qurān mahğūran.

TT: **O my Lord, Truly my people took this Qur`an for just foolish nonsense** (Ali, 2006, p. 896).

### 7.2.2.1 Field

The Qur'anic vocative sentence clarifies the sadness of the prophet Muhammad (PBUH) about his people because they refuse to listen and believe in Qur'an. This feeling of sadness is set out in the use of the vocative particle “ يا / yā” , “ اِنَّ / inna” , “ قَوْمِي / qawmī”, and “ مهجوراً / mahğūran”. That is, the feeling of sadness is expressed in the vocative declarative sentence. Explicitly, the same event that occurs in the ST has been altered slightly. The translator views the ST “ مهجوراً / mahğūran” as something foolish and nonsense. Therefore, the field of the English translation is slightly disrupted from its original sense ‘abandoned’ to “foolish and silly thing”. As a result, the rhetorical grief meaning of the ST is disrupted a bit since the field of origin is disrupted due to the sense of foolish and silliness. The translation in turn is rather broken.

### 7.2.2.2 Tenor

The prophet Muhammad (PBUH) calls the Almighty and expresses his extreme grief because of his people. They continuously refuse to adhere to the Qur'an. So, the prophet conveys this feeling via the device of vocative. In addition, the Qur'anic vocative verse puts into action that the verse implicates indirectly an alert and warning to his people since the prophet forwards his grief to the Almighty to get help from him. On the side of translation, the translator has maintained the roles of the all participants in the TT.

### 7.2.2.3 Mode

The prophet conveys his grief via a vocative declarative sentence. Numerous lexical items have been used as implements to convey his grief. The vocative particle “ يا / yā” is used to call a person near or far from the speaker. In this occasion, the prophet Muhammad calls Allah by means of the vocative particle “ يا / yā” to reflect the extent of his unhappiness. This is due to his knowledge that Allah is very near him. The translator has kept this aspect of significance in translation of the vocative particle “ يا / yā” into “O” .

Note, that the translator has kept the NP “يَا رَبِّ / yā rabbī” in the TT followed by the comma to keep the meaning of the ST NP “يَا رَبِّ / yā rabbī”. As well, the D “إِنَّ / ʾinna”, as mentioned in the previous example (Data1), is a particle which functions as a quasi- verb used to emphasise the action or what is said after it. In this case, the D “إِنَّ / ʾinna” is used to assert some issues. It asserts the grief of the prophet Muhammad (PBUH). It asserts also that his people, not other people, refused to listen to the Qurʾan. The translator has preserved the function of the D “إِنَّ / ʾinna” in the TT and translated it into an accurate equivalent “Truly” . In actual point, using the lexical item “قَوْمِي / qawmī / my people” is to confirm the degree of his whimper from their behaviour since they are supposed to agree with him and accept his mission as a messenger of Allah. What is more, the demonstrative pronoun “هَذَا / haḍā” in the ST NP “هَذَا الْقُرْآنُ / haḍā al-qurān” is used namely to refer to a thing . In this context, it is used not only as anaphoric reference to the Qurʾan but it has another main point. It is used to glorify the Glorious Qurʾan and such a book should not be abandoned. The TT has kept the same structure of the ST “هَذَا الْقُرْآنُ / haḍā al-qurān”.

Finally, the lexical item “مَهْجُورًا / mahğūran” also has an important role in this Qurʾanic vocative sentence. It yields the meaning of vacant. That is, the people of prophet Muhammad (PBUH) did not pay attention to listening to the Qurʾan and to realizing what it contains. This meaning is missed in the translation. The translator has transposed the core of the ST “مَهْجُورًا / mahğūran” into a very different meaning. He has produced grammatical and semantic changes. He changed the N “مَهْجُورًا / mahğūran” to PP “for just foolish nonsense”.

Hence, the translator puts into practice the meaning of the ST “مَهْجُورًا / mahğūran” wrongly. He translated it to mean “just for fun” or “silly thing”. This shift in focus results in distortion of the rhetorical meaning of the ST somewhat which means ‘abandoned’.

### 7.2.3 Context of Lamentation Rhetorical Purpose (Data 3)

ST: يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf ,verse 84].

Trs: yā ʾasāfā ʿalā Yūsūfa.

TT: **How great is my grief for Joseph!** (Ali, 2006, p.574).

#### 7.2.3.1 Field

The verse negotiates the lamentation of the prophet Jacob over his dearest son Yūsūf due to his loss of him. His lamentation is signified by the outstanding lexical item “ يَا أَسْفَىٰ / yā ʾasāfā” to convey his sorrow over Yūsūf. In the TT, the translator precisely conveys the lamentation in a different structure. He conveys that via an exclamatory sentence.

#### 7.2.3.2 Tenor

The verse gets the lamentation of Jacob across by the use of the vocative. A certain circumstance stands behind his lamentation. Children of Jacob told their father that Binyāmīn, brother of Yūsūf, had stolen the measuring cup of the king and he was in the custody of the king. This was a good opportunity for Jacob to release his sorrow for Yūsūf since he realized that they had followed the same manner in order to get rid of Yūsūf . In this manner, it is noted that Jacob made use of calling something abstract instead of calling the Almighty. He achieved that by means of the NP “ يَا أَسْفَىٰ / yā ʾasāfā”. On the part of translation, the translator puts into action the participants into their same status and role with no definite change in meaning.

#### 7.2.3.3 Mode

A declarative sentence is embedded in this Qur’anic vocative sentence. The vocative sentence is made of two main phrases. It is composed of the NP “ يَا أَسْفَىٰ / yā ʾasāfā” and the PP “عَلَىٰ يُوسُفَ / ʿalā Yūsūfa”. What is noted is that the NP “ يَا أَسْفَىٰ / yā ʾasāfā” has gained the core of the rhetorical meaning of this Qur’anic verse. It consists of the

vocative particle “يا / yā” and the NP “أَسْفَى / ʾasāfā”. In this respect, the call is directed to something abstract “ʾasāfā”. This kind of call is tropical since it is deviated from its original principle that includes calling persons. In this manner, the vocative particle is characterized by prolonged sound to show the extent of sorrow of Jacob has over his son. As well, the speaker i.e. Jacob, seems to ask “ʾasāfā” to attend as it is the suitable time for that. Moreover, the final “alīf” of the lexical item “ʾasāfā” has taken the place of the first person possessive pronoun “ي / my” to be “ʾasāfā” instead of “ʾasāfī”. On the part of translation, the context of mode of this vocative sentence has been changed in the TT. At the same time, the translator was able to transfer the same contextual lamentation of the vocative sentence into TT. This is clear when the translator attempted to render the ST “يَا أَسْفَى / yā ʾasāfā” into “how great is my grief”. He attempted to convey in an exclamatory sentence the lamentation of Jacob over his son Joseph (PBUH).

#### 7.2.4 Context of Exclamation Rhetorical Purpose Data (4)

ST: يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72].

Trs: yā waylatā ʾa ʾalidū wā anā ʾağūzun.

TT: **Alas for me! Shall I bear a child, seeing I am an old woman** (Ali, 2006, p. 530) p.530).

##### 7.2.4.1 Field

The vocative Qurʾanic sentence is about the wonder of the wife of Ibrāhīm when she learned from the messengers of Allah that she would have a baby (al-Razī, 2000, vol. 9, 23). The vocative by exclamation is transferred by using specific linguistic lexical items such as “يَا وَيْلَتَى / yā waylatā , أَلِدُ / ʾa ʾalidū , and وَأَنَا عَجُوزٌ / wā anā ʾağūzun . Obviously the field has been changed to a new field which differs from that of the source field. In a sense, the field is converted from exclamation to grief. The vocative NP expression is translated into exclamatory expression “Alas for me!”.

#### 7.2.4.2 Tenor

The vocative in this Qur'anic vocative sentence is uttered from the wife of Ibrāhīm when she presaged she would have a child. The main participants in the tenor of this Qur'anic vocative sentence are the messengers of Allah, wife of Ibrāhīm, and her husband Ibrāhīm. The messengers of Allah (i.e. the angels) had told the wife of Ibrāhīm she would have Ishāq and then Jacob. This is to clarify their saying in verse no. 71 of sūrat Hūd “فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ” / fā bašrnahā bi Ishāq wā min wara' Ishāq ya'qub/ But we gave her glad tidings of Isaac, and after him, of Jacob” (Ali, 2006, p. 530)

Her wonder of this miraculous comes as a result of several reasons:

1. She is sterile.
2. She is an old woman.
3. Her husband is also an old man.
4. She will live to see her grandson Jacob (Ibn ʿāšūr, 2000, p. 296, vol 11)

Her wonder comes in accordance with familiar tradition usually felt by Arabs, not about the ability of Almighty Allah, since if a Muslim wonders about the ability of Allah this means that he disbelieves in Allah. The translator has retained the role and the status of the whole participants in the English translation.

#### 7.2.4.3 Mode

The exclamation in this Qur'anic vocative sentence has been communicated by means of certain lexical items: “يَا وَيْلَتَى” / yā waylatā , أَلَلُّ / ʾa ʾalidū”. The NP “يَا وَيْلَتَى” / yā waylatā” is composed of the vocative particle “يَا / yā” which is used here to call something away from the speaker i.e. “وَيْلَتَى” / waylatā”. In other words, the vocative by exclamation is communicated via a vocative sentence which contains an interrogative sentence. The vocative particle “يَا / yā” is characterized by prolonged sound to show the degree of her wonder. A major significance is focused on the second element of “يَا وَيْلَتَى”



/ yā waylatā” the N “وَيْلَتِي / waylatā” which consists of the radical lexical item “ويل / wayl” suffixed by the redundant letter “T” for strengthening the meaning and the final “alīf” which has taken the place of the first person possessive pronoun ”my” to be “waylatī”. Linguistically, the word “ويل / wayl” has the meaning of “disgrace” ( al - Razī,2000, vol.9, p. 23). It is worth noting that the lexical item “ويل / wayl” is also used in Arabic in the context of surprise. In a sense, the speaker calls this lexical item to put his feeling across strongly and requires from it to attend (Ibn ʿĀšūr, 2000,vol.11, p. 297). In accordance with translation, the translator has changed the main core of the NP “وَيْلَتِي / يَا waylatā”. He translated it into a different meaning. He translated it into “Alas for me!”. In reality, the main core is changed from exclamation to grief. From a close look at this NP, it is obvious that the translator has despoiled the major rhetoric meaning of this Qur’anic vocative sentence to present a new and different meaning. As a result, his translation is an inaccurate translation.

Moreover, the interrogative particle “ أ / a” that precedes the VP “أَلِدُ / a ʿalidū” is deviated from its main function as interrogation to have the meaning of exclamation. In other words, the wife of Ibrāhīm conveys her wondering by means of the interrogation. The interrogative particle “ أ / a” is transposed to the auxiliary verb “ shall” to show futurity. This translation for the interrogative particle “ أ / a” is proper for the following reasons:

1. The VP “أَلِدُ / a- alidū” is a present verb with future relevance.
2. Pregnancy usually does not happen at a moment but needs a long period.

Other means are used in this vocative sentence to emphasize that the rhetoric meaning of this Qur’anic vocative sentence is vocative by exclamation. The lexical items عَجُوزٌ / wā anā ʿağūzun / an old woman” and “ شَيْخًا / šayḥan/ an old man” are also indicators for her wonder. Both of them are too old and giving birth to a child at such an age is considered against of the standard criteria for human beings. The post sentence “

إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ / ʾinna hādā lašyʾn ʿaġīb / That would indeed be a wonderful thing!” (Ali, 2006, p. 530) is further evidence of the emphasis of her wonder. In this sentence, the wife of Ibrahīm emphasises her wonder to the messengers of Allah by means of the emphatic quasi-verb “إِنَّ / ʾinna/ indeed”, “هَذَا / hādā” /that would” and “عَجِيبٌ / ʿaġīb/ a wonderful thing ”. These lexical items refer to and emphasise one thing: that ‘her pregnancy in this age is a matter of surprise’. According to the translator, he translated this sentence into “That would indeed be a wonderful thing!” (Ali, 2006, p. 530). Though the translator attempts to create the same focus of wondering in the TT in this sentence, he failed to convey the rhetorical meaning of the previous vocative sentence into the TT. Unfortunately, disharmony between this sentence and the previous vocative sentence is evident. In the previous sentence, he translated the vocative NP “يَا وَيْلَتَى / yā waylatā”, as it is mentioned earlier , into “Alas for me!”. Such unfamiliarity with the context leads to garbling the rhetorical meaning of this Qur’anic vocative sentence.

### 7.2.5 Context of Exclamation Rhetorical Purpose Data (5 )

ST : يَا بُشْرَىٰ هَذَا غُلَامٌ [Yūsūf,verse19].

Trs : yā bušrā hādā ġulāmūn.

TT: **Ah there! Good news! Here is a (fine) young man!** (Ali, 2006, p. 551).

#### 7.2.5.1 Field

This vocative sentence is characterized as exclamation. It considers how a group of travellers found Yūsūf when they sent their man to get some water for them. The man was very surprised when he saw Yūsūf inside the well. He shouted loudly with surprise that he found a very beautiful boy in the well. He expresses his feeling of wonder by calling “بُشْرَىٰ / bušrā / good news”. The NP “هَذَا غُلَامٌ / hādā ġulāmūn / this is a boy” is

an indicator of this good news . That is the lexical item “غُلَامٌ / ḡulāmūn / a boy” is the reason for his calling “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!” .

In the TT, the translator has kept the same field in the TT. He attempts to add some further information not available in the ST to give a wide visualization of the field of “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!” and the NP “هَذَا غُلَامٌ / haḏā ḡulāmūn / Here is a (fine) young man”.

#### **7.2.5.2 Tenor**

In the ST the participants involved are the group of travellers, the water drawer and Yūsūf himself. These participants have a role in this sentence which varies in its degree from each to the other. The drawer man has an important role in this vocative sentence since he is a water drawer sent by the group of travellers to get some water from the well for them. Further, he is the participant who calls “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!” to attend when he sees Yūsūf in the depth of the well. The second important participant in this vocative sentence is Yūsūf himself who is the reason for calling “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!”. The third participant is the group of travellers to whom the call of “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!” is directed. With regard to translation, the translator maintained the role and the status of participants in the TT. He opts to describe the boy (i.e. Yūsūf) with some extra colourful information not found in the ST. He is described as “a (fine) young man”.

#### **7.2.5.3 Mode**

In this respect, the Qur’anic vocative sentence has a certain rhetoric purpose that is the vocative by exclamation. This purpose is put into words of a vocative declarative sentence. This vocative sentence contains two NPs. The first one is the “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!”. It is composed of the vocative particle “يَا / yā”, used to call something abstract away from the speaker. This vocative particle is characterized

by prolonged sound which is lost in the TT. And the vocative noun “بُشْرَىٰ / bušrā / good news”. The speaker here i.e. the water drawer calls something abstract to attend. In a sense, the speaker seems to ask from the lexical item “بُشْرَىٰ / bušrā / good news” to attend since it is the appropriate time for that.

In the TT, further information is noted visibly added to the content of the ST “يَا بُشْرَىٰ / yā bušrā / Ah there! good news!” in the TT. The translator attempts to insert further information not existent in the ST. He attempts to convey his conceptualization on this situation. He changes the vocative particle “يَا / yā” to NP “Ah there!” into the form of an exclamatory expression. The interjection “Ah!” is to express the feeling of exclamation. He did a good effort in choosing this interjection as an equivalent to the vocative particle “يَا / yā”. With regard to the lexical item “there”, it is an Adv used to call a person (Longman, 2005, p. 1719). Plainly, the translator attempts to confirm the scenery of finding a beautiful boy. So as to the lexical item “بُشْرَىٰ / bušrā / good news”, the translator has changed it from N to a different unit. It is translated into AP “good news”. This obligatory shift is made in order to keep the meaning of the ST “بُشْرَىٰ / bušrā / good news”. The second NP is composed of the demonstrative pronoun “هَٰذَا / haḏā” which functions as D and “غُلَامٌ / ġulāmūn” which functions as a N. The translator has changed “هَٰذَا / haḏā” to Adv “here”. This shift is obligatory to maintain the secondary meaning of the ST “هَٰذَا / haḏā” that goes in harmony with the context of the situation of this vocative sentence. As so to the lexical item “غُلَامٌ / ġulāmūn” is a N transposed to AP “a (fine) young man!”. It is clear that the translator has somewhat distorted the internal meaning of the ST “غُلَامٌ / ġulāmūn” since the lexical item “غُلَامٌ / ġulāmūn” in Arabic society refers to the boy between 11-17 years old. While the lexical item “a young man” refers to over age 17 years old. So, the best equivalence to the ST “غُلَامٌ / ġulāmūn” is the lexical item “a boy”. In this respect, the translation affected the

context of this sentence somewhat as the message was distorted slightly when the translator presented the AP “a (fine) young man!” in TT.

#### 7.2.6 Context of Call for help Rhetorical Purpose (Data 6)

ST: يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zuhuf, verse 77]

Trs: yā Māliku li yaqḍī ‘alaynā rabbuka

TT: **O Mālik! would that thy Lord make an end to us !** (Ali, 2006, p. 1279)

##### 7.2.6.1 Field

The above Qur’anic vocative sentence is about call for help at a certain position and time. In a sense, this shouting is uttered by non-believers who stay in Hell on the Day of Judgment. This appeal for aid is attained by means of certain phrases which consist of NP “ يَا مَالِكُ / yā Māliku”, VP “لِيَقْضِ / li yaqḍī” and NP “رَبُّكَ / rabbuka”. Behind this call for help the shouting of those unbelievers rises higher to indicate their bad situation in the Hell. This call for help is conveyed via calling “ يَا مَالِكُ / yā Māliku” the angel responsible for Hell who is considered a non real helper from whom the aid is asked since the real saver is Almighty Allah.

In the TT, the translator has not grasped the events in the ST well. Though he attempts to create the same situation in the TT, he failed to convey the same mood of the event in the TT. He tries to change the imperative “ل / lam” in the ST to wish form “would that” . Assuredly, the message of the ST is definitely different from that of the ST. As it is known that the wish form “would that” is used in a language to express one’s desire of fulfilling something that might not occur. Thus, the translation is inaccurate since he changes the rhetorical meaning from call for help to wish.

##### 7.2.6.2 Tenor

The participants of the Qur’anic vocative sentence in both ST and TT are the same. The role of the participants is represented by the non-believers who are recognized by the

third person masculine plural pronoun “وا / they” in the VP “وَنَادُوا / wā nadū / they will cry” which is prefixed the vocative sentence. The second participant is “مَالِكُ / Māliku” the keeper and one responsible of Hell from whom the help is asked by the non-believers. The main participant is the Almighty Allah from whom the help is asked in reality. The speakers here are represented by the non-believers who require from “مَالِكُ / Māliku” to save them from the Hell by exterminating them viz to make them dead because of the severe torment of the Hell as it is mentioned in the Glorious Qur`an إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ خَالِدُونَ لَا يُفْتَرُونَ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ [al-Zūḥruf, verse74-75] / ‘inna al-mūğrinīna fī ‘adbi ġahānnama ḥalidūn lā ūftar ‘anhm wā hum fīhi mūblisūna / The sinners will be in the Punishment of Hell, to dwell therein (for aye): Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed” (Ali, 2006, p. 1278). The role and the status of the participants have been maintained in the TT.

### 7.2.6.3 Mode

The Qur’anic vocative sentence has implied an imperative sentence in which the non-believers ask the help from “مَالِكُ / Māliku” to ask Allah to make an end for them. In this sentence, the vocative expression is realized by the NP “يَا مَالِكُ / yā Māliku” which includes the vocative particle “يَا / yā” and the vocative noun “مَالِكُ / Māliku” from whom the aid is required and termed in Arabic “al-mustağī” or “al-mustgaṭ bihi”. In other words, the vocative noun “مَالِكُ / Māliku” is considered minor “al-mustgaṭ bihi” since the major “al-mustgaṭ bihi” from whom the aid is required is Almighty Allah. This focus has been maintained in the TT which contains two participants from whom the aid is required. Also, it is noted that the vocative sentence moves away in its structure from the rules which were established by Arab grammarians in the literature review. This deviation from the original criteria is considered a good proof for the rhetoric and aesthetic aspect of the Glorious Qur’an. On the part of the VP “لِيَقْضِ / li yaqḍi”, it is made

of two lexical items: the imperative “لَ / lam” and the imperfect V “يَقْضِ / yaqḍi” in jussive mood . To look more closely, that the translator has presented a clear shift pertaining to the ST imperative “لَ / lam”. He changed it to wish form “would that” to express the desire of the non-believers to have their lives ended by Almighty Allah. It is worth mentioning that wish is used to express a desire of someone that might / might not be occurred. This goes against the real situation of the non-believers in Hell. They are not in a position to wish something. They are really suffer from the physical continuous torment in Hell. As a result, the translator has given a new meaning from that in the ST. The rhetorical meaning has been distorted because he could not infer the correct meaning of the ST.

#### 7.2.7 Context of Call for help Rhetorical Purpose (Data 7)

ST: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12].

Trs: rabbanā ʾikšif ʿannā al-ʿadāba ʾinnā muʾminūna.

TT: **Our Lord! Remove the Penalty from us, for we do really believe!** (Ali, 2006, p. 1284).

##### 7.2.7.1 Field

The Qur’anic vocative sentence considers the matter of torture which was attached to the pagans of Quraysh who disbelieved in Almighty Allah and his Messenger prophet Muhammad (PBUH). At the same time, the sentence conveys the feelings of believers to remove a torture that attacks the disbelievers of Quraysh from them at that moment. They ask Almighty Allah to take away the torture from them as they believe in him and his messenger. Their requirement of help is transmitted through the omitted device of vocative particle “يَا / yā/ O” which prefixes the NP “رَبَّنَا / rabbana / our Lord”. The lexical item “اِكْشِفْ / ikšif / remove” is an imperative verb which implies the meaning of call for help . The lexical item “الْعَذَابَ / al-ʿadāba / the Penalty” is the actual event that attached them. The lexical item “مُؤْمِنُونَ / muʾminūna / do really believe! ” is

considered the reason for which they require the call for help. An important matter might be aroused about the rhetoric purpose of this vocative sentence. The purpose of this vocative implies the call for help for rational reasons:

1. It conveys a certain situation of torture that afflicts the people of Quraysh in the form of drought.
2. The demand is uttered by believers to save them since they believed in Allah and his messenger. This is asserted by the lexical word “ مُؤْمِنُونَ / mu<sup>o</sup>minūna / do really believe! ” because they really believe in Him.
3. Nothing reported with a conviction of proof that the people of Quraysh promised prophet Muhammad (PBUH) that they would believe him if this drought was removed from them (Ibn ʿĀšūr, 2000, vol.25, p. 318).
4. Call for help is used in a critical and difficult situation, while, the supplication is used in both difficult and non-difficult situations. As a result, each vocative sentence with call for help purpose implies supplication but the reverse is not so.
5. The lexical item “ إِنَّا / ʾinna/ we” has the meaning of reporting a fact said by believers that they are really believers not a promise ‘that they will believe him if Allah removes the torture away from them’ (Ibn ʿĀšūr, 2000, vol.25, p. 318).

In the scope of translation, the general status of field has been maintained by the translator.

#### **7.2.7.2 Tenor**

The role and the status of the participants are very clear in this Qurʾanic vocative sentence. The participants involved in this sentence are as follows: the believers as main participant who ask the help, and Almighty Allah from whom the help is required. The reason behind this torture is that the prophet Muhammad requires Allah to send people of Quraysh a certain kind of torture since they refuse to believe in Allah and him. This torture is represented by a drought as stated in the tradition (Ḥadīth) “ اللَّهُمَّ أَعْنِي عَلَيْهِم بِسَبْعِ ”



كَسَبَعَ يُونُسُفَ / allahuma ʾaʾinī ʿlyhim bisabʿin kasabʿi Yūsūfa / O my Lord help me against them by a sever dearth similar to years of Yūsūf `s dearth”(My translation). With regard to translation, the translator transferred to the reader the same role of the participants in the TT.

### 7.2.7.3 Mode

The vocative sentence is accompanied by an imperative sentence. It is made of a range of phrases that play an important role in presenting the rhetorical meaning of call for help. The NP “رَبَّنَا / rabbanā” is the vocative noun phrase with an implicit vocative particle “يَا / yā” . Two important things are observed on the omission of the vocative particle “يَا / yā”. We have mentioned in (Data 1- mode) that dropping the vocative particle according to believers is an indicator that Allah is very near them since they are in a difficult situation that makes them ask the help from Allah in a quick manner. This drop is also seen in the translation of the NP “رَبَّنَا / rabbanā” into “our Lord!” followed by the exclamation mark to convey the same state and effect of vocative via an exclamatory expression.

The V “إِكْشِفْ / `Ikshif” is an imperative verb with an implicit subject “You” . The main meaning of the V “إِكْشِفْ / `ikšif” as an imperative verb is to get the addressee to perform something. The imperative verb occasionally deviates from its major meaning to other new meanings such as request, command and warning. In this case, the secondary and new meaning of the V “إِكْشِفْ / `ikšif” is to call for help. It is also rendered into imperative verb “remove”. The lexical item “الْعَذَابُ / al-ʿaḍaba” is a NP in the sense of ‘torment’. It has the meaning of the cruel physical and mental suffering. It conveys to us a horrible vision of that difficult situation.

With respect to translation, it is rendered into an unsuitable equivalent not complying with the context of physical suffering of the people of Quraysh in general and believers

in particular. It is translated into “the penalty” that conveys the meaning of punishment for breaking a law, rule or legal agreement. So, the translator was unable to envisage the real situation of this lexical word in this vocative sentence. As a consequence, he slightly distorted the rhetorical meaning of the call for help of this vocative sentence.

### 7.2.8 Context of Particularization Rhetorical Purpose Data (8)

ST: رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd,verse,73].

Trs: ‘alaykum ‘ahla al-bayti.

TT: Doest thou wonder at Allah`s decree? The grace of Allah and His blessings **on you, O ye people of the house** (Ali, 2006, p. 530).

#### 7.2.8.1 Field

The Qur’anic vocative sentence no. (73) in sūrat Hūd reports a specific mercy and blessing of Allah sent to the prophet Ibrahīm and his wife. This mercy implied that the wife of Ibrahīm would give birth to a child. The sentence takes place in the form of vocative by particularization realized by the second person plural pronoun “كم / kum”/you” in the PP “عَلَيْكُمْ” / ‘alaykum / on you” and the implicit vocative particle “يَا / yā” in the NP “أَهْلَ الْبَيْتِ” / ‘ahla al-bayti / O ye people of the house” which is the person called. In other words, the NP “أَهْلَ الْبَيْتِ” / ‘ahla al-bayti / O ye people of the house” is the axis of this sentence which includes the prophet Ibrahīm (PBUH) and his wife. The target of this call is to particularize Ibrahīm and his family with a mercy from Allah for the rest of the people. The same atmosphere of field appears in the translated text. The translator opted to bringing out the particularization by using the second person plural pronoun “you” and using the vocative particle “O” which is hidden in the ST.

#### 7.2.8.2 Tenor

The vocative is performed by the messengers of Allah. They forward their vocative to prophet Ibrahīm and his wife Sara. It argues the issue of Allah`s mercy for this family.

The first main participant is the angels i.e. the messengers of Allah by whom the vocative is fulfilled. The second main participants are Ibrahīm and his wife to whom the vocative by particularization is addressed. It is noted that the particularization occurs as a response to the wonder of Sara. Since she has already wondered about having a child as it is mentioned in sūrat Hūd, verse 72 “ *إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ* / *inna hādā lašyʾn ʿağīb* / That would indeed be a wonderful thing!” (Ali, 2006, p. 530). In other words, the messengers negate her wonder on having a child since they are the house of prophecy and Allah selected them for this matter for the rest of all people. With respect to translation, it is noted that the Qur’anic vocative sentence has kept the original tenor through translation into English.

#### 7.2.8.3 Mode

The vocative sentence by particularization is accompanied by means of a declarative sentence. The ST as it is obvious is made up of the PP “*عَلَيْكُمْ* / *alaykum* / on you” and NP “*أَهْلَ الْبَيْتِ*” / *ahla al-bayti* / O ye people of the house”. The PP “*عَلَيْكُمْ* / *alaykum* / O ye people of the house” consists of the preposition “*على* / *ala* / on” and the second person plural pronoun “*كم* / *kum*”/you”. The plural pronoun is of great importance as an implement of particularization which it achieves through its implicit meaning ‘we specify you’. The NP “*أَهْلَ الْبَيْتِ*” / *ahla al-bayti* / O ye people of the house” contains two lexical items: “*أَهْلَ* / *ahla* / people” which functions as an accusative vocative noun and “*الْبَيْتِ*” / *al-bayti* / of the house” which functions as a genitive noun. One important issue about the omission of the vocative particle “*يَا* / *yā* / O” is that the main function of the vocative particle “*يَا* / *yā* / O” is to call a person near or away of the speaker. That is to say that the messengers of Allah were very near when they talked to prophet Ibrahīm and his wife.

In the view of the translation, the translator attempts to add some additional information such as the vocative particle “*يَا* / *yā* / O” and “ye” in the TT. In a sense, the translator

tries to reflect the particularization with vocative by using the vocative particle “O” and adding the second person plural pronoun “ye” in the NP “O ye people of the house”. Thus, the rhetorical purpose of the vocative sentence is sustained the same in the TT.

### 7.2.9 Context of Reprimand Rhetorical Purpose Data (9)

ST: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam,verse 27].

Trs: yā maryamu laqad ġiti šayʿan fariyyan.

TT: **O Mary! truly an amazing thing has been thou brought** (Ali, 2006, pp. 749-750).

#### 7.2.9.1 Field

The vocative sentence argues about the matter of reprimanding Maryam. This reprimand was communicated by her people when she came with a baby. They conveyed their reprimand to her since she was still a virgin and she was very pious. They rejected her bad action because she delivered a boy without having married. People put across their reproach by means of different phrases, DP “لَقَدْ / laqad /has ”, VP “جِئْتِ / ġiti / thou brought” and the NP “شَيْئًا فَرِيًّا / šayʿan fariyyan / an amazing thing”. This reprimand is put into words via calling Maryam with the vocative particle “يَا / yā /O”. The NP “شَيْئًا فَرِيًّا / šayʿan fariyyan / an amazing thing” is the core of this vocative sentence since it bears the meaning of reprimand. Besides, the remaining phrases work together in creating the meaning of the reprimand. The field of the ST is fully distorted in the translation because of using the AP “an amazing” for the A “فَرِيًّا / fariyyan”. The translator presents a new meaning far from the original rhetorical meaning. He presents the meaning of surprising.

#### 7.2.9.2 Tenor

The role and the status of the whole participants are kept constant in both ST and TT. An important matter seems clear to the eyes on the role of participants in this verse.

Although the participants in this verse are two main parts represented by Maryam and her people, the prominent role is to the people of Maryam who directed their reproach to her via calling her by her name. On the other part, it seems that the second participant represented by Maryam has preferred to keep silent to the instructions of Allah who told her to say “فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا ۖ فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا ۖ فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۚ” [Maryam, verse,26] / fā amam tarayana mina al-bašari aḥadan fā qūlī ʿinnī naḍartū lil raḥmāni šawman falan ūkalima al-yawma ʿinsiyan /And if thou dost see any man, say, I have vowed a fast to (God) Most Gracious, and this day will I enter into not talk with any human being”(Ali, 2006, p. 749). As it is mentioned, the role and status of the participants has been kept the same.

### 7.2.9.3 Mode

The vocative by reprimand of this sentence has been accompanied by a declarative sentence. The declarative sentence is made of a sequence of different phrases. The NP “يَا مَرْيَمُ / yā maryamū” contains the vocative particle “يَا / yā/ O” which is used to call Maryam since she is near her people. The DP “لَقَدْ / laqad / has” is composed of two particles. The first one “لَ / lam” is an emphatic particle. The second one “قَدْ / qad /has” is used to emphasize the action with a perfect verb in an affirmative statement. It is changed to the adverb “truly” in the English version. Definitely, this obligatory transposition is to maintain the meaning of the ST “لَقَدْ / laqad/ has”. The VP “جِئْتِ / ğiti / thou brought” is made of the past verb “جاءَ / ğaʾa / brought” with present relevance and the second person pronoun “تَ /you”. There are two important points concerning this phrase. First, the ST VP “جِئْتِ / ğiti / thou brought” is past tense with present relevance. Second, the VP “جِئْتِ / ğiʾti/ thou brought” bears the meaning of doing the action. It is translated correctly into present perfect tense “have been thou brought”.

Besides, the last fragment of this sentence which is considered the heart of this vocative sentence is the ST “شَيْئًا فَرِيًّا / šayʿan fariyyan / an amazing thing”. This expression contains two lexical items differing in their categories. The lexical item “شَيْئًا / šayʿan” is a N translated into its suitable equivalent “thing”. The lexical item “فَرِيًّا / fariyyan” is A translated into AP “an amazing”. This shift in the unit is obligatory in order to maintain the meaning of the lexical item. Given a deeper insight into the lexical item “فَرِيًّا / fariyyan / an amazing”, we find that the equivalent “an amazing” has a distant meaning from the original in the ST. The lexical item “an amazing” means ‘very good’ used especially in an unexpected way. Or it means ‘so surprising you can hardly believe’ while, the ST “فَرِيًّا / fariyyan” has the meaning of ‘something unwanted, ugly and unpleasant action’.

Other good evidence for that is the next vocative sentence which refers to continuity of reprimand to Maryam by describing her parents with real qualities يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا يُنْكِرُ بَاغْيَانَ [Maryam, verse 28] / O sister of Aaron , Thy father was not a man of evil, nor thy mother an unchaste woman (Ali, 2006, p. 749). Consequently, such a translation definitely deforms entirely the rhetorical meaning of the Qur’anic vocative sentence. In other words, the rhetorical meaning is changed from the reprimand to surprising.

#### 7.2.10 Context of Reprimand Rhetorical Purpose Data (10)

ST: يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-ʿImrān, verse 99].

Trs: yā ahla alkitabi limā taṣudūna ʿan sabīli Allahi man āmana tabgūnaha ʿiwaḡan.

TT: **O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked** (Ali, 2006, p. 152).

### 7.210.1 Field

The vocative sentence in sūrat āl-ʿImrān takes into account the matter of reprimand of the people of Holy Book. This reprimand is mentioned in the Glorious Qur'an via the prophet Muhammad (PBUH) to the people of the Holy Book since they are always looking for the wrong way, deviated from the pathway of Allah. The reprimand is performed via certain lexical words and phrases and take part in presenting the rhetorical meaning of reprimand. The interrogative particle “لِمَ / limā/ why”, the VP “تَصُدُّونَ / taṣudūna / obstruct”, “عَنْ سَبِيلِ اللَّهِ / ʿan sabīli Allahi / from the path of Allah”, “مَنْ آمَنَ / man āmana / who believe”, “تَبْغُونَهَا / tabgūnaha / seeking to make it” and “عِوَا” /iwaḡan.” are key words in this sentence . The ST field has been sustained in the TT to a certain extent.

### 7.2.10.2 Tenor

Two main participants are taking part in this vocative sentence. The first participant is represented by the prophet Muhammad (PBUH). The second is represented by the people of The Holy Book, the outstanding in this sentence and to whom the reprimand is directed. This reprimand has come in the form of direction from Almighty Allah to prophet Muhammad (PBUH) by the evidence of the lexical word “قُلْ / qul/ say” that comes first in the vocative sentence. The background lies behind this reprimand represented by the people of The Holy book who used to follow a wrong way other than the right way. This reprimand is also preceded by a reprimand uttered by Allah to people of The Holy Book because they disbelieve in Him and His book. This seems clear in verse no. 98 of the same sūrah “قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ” /qul yā ʿahla al-kitabi limā takfurūna bi āyati Allhi wā Allahū šahīdn ʿala mā taʿmalūna /Say: O People of the Book! Why reject ye the Signs of God, when God is Himself witness to all ye do? (Ali, 2006, p. 152). In the respect of translation, the

translator has conveyed the same conceptualization on the role and status of all the participants in the TT.

### 7.2.10.3 Mode

The interrogative sentence is a good means through which the rhetorical meaning of reprimand is communicated. Numerous phrases are taking part in presenting the rhetoric meaning of this vocative sentence. The PP “لِمَ / limā/ why” is made of the preposition “lam” and the interrogative particle “ما” . It is changed to interrogative particle “why”. This shift at the level of unit is obligatory to keep the meaning of the ST PP “لِمَ / lima”. Another element which participates in presenting reprimand meaning of this sentence is the VP “تَصُدُّونَ / taṣudūna / obstruct”. It is made of the imperfect verb annexed by the implicit second person plural pronoun “ون / you”. The VP “تَصُدُّونَ / taṣudūna / obstruct” does not mean ‘to block a road physically’, but it is equivalent to ‘prevent someone from doing something’. This prevention includes:

1. An attempt of the people of The Holy Book to prevent believers to follow the Islamic religion by the evidence of “مَنْ آمَنَ / man āmana / who believe”.
2. Prevention includes the people of The Holy Book themselves since they know well that the Islamic religion is from Allah and the prophet Muhammad is the Messenger of Allah by the evidence of the second person pronoun annexed the VP “تَصُدُّونَ / taṣudūna / obstruct”.
3. Other good evidence for this moral prevention is “عَنْ سَبِيلِ اللَّهِ / ʿan sabīli Allāhi / from the path of Allah”. The path of Almighty Allah is the Islamic religion and belief in him.

Moreover, the VP “تَبْغُونَهَا / tabgūnaha / seeking to make it” consists of the imperfect verb “تَبْغِي / tabgī / seek to”, second person plural personal pronoun “ون / you” and the suffix “ها” which refers to the path of Allah. The VP “تَبْغُونَهَا / tabgūnaha / seeking to make it” means ‘in quest of’. That is, the people of The Holy Book in quest of preventing believers to follow the path of Allah. Thus, the translator has inferred the internal



meaning of the ST “تَبْغُونَهَا” / tabgūnaha” and presented an accurate conceptualization of it. It is changed to an idiom. It is translated into “seeking to make it”. This obligatory shift sustains the internal meaning of the ST “تَبْغُونَهَا” / tabgūnaha”. The lexical item “عَوَجًا” / ‘iwaḡan.” is an adjective. It is also rendered into the adjective “crooked” .

### 7.2.11 Context of Encouragement Rhetorical Purpose (Data 11)

ST يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ [ al-Maʿida,verse 105].

Trs: yā ayyuhā ʿalladīna āmanū ʿalaykum ʿanfusakum.

TT: **O ye who believe! Guard your own souls** (Ali, 2006, p. 281).

#### 7.2.11.1 Field

This vocative verse accounts the matter of urging believers to keep themselves a way from doing bad deeds. This kind of rhetorical meaning is performed by a calling articulated by Almighty to believers. This kind of meaning is conveyed by a certain meaningful item. It is conveyed through the verbal imperative noun “عَلَيْكُمْ” / ʿalaykum” via which the rhetoric meaning is transmitted. In this respect, the lexical item presents various colourful meanings as follows:

1. Keep yourselves by avoiding sins and doing bad deeds.
2. Seize and follow doing good actions and says by the evidence of “لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا “ [ al-Maʿida, verse 105] / lā yaḍurūkūm man ḡala iḡa ʿihtadaytum /no hurt can come to you from those who stray (Ali, 2006, p. 281).
3. It does not give a permission to avoid good actions and deeds by the evidence of the Caliph Abu Bakir`s interpretation on this verse ( al-ʿAlūsī, 2001,vol.3-4, p.44).

On the side of translation, the translator has deduced the internal meaning of the lexical item successfully. He was able to express the encouragement action of this vocative sentence. He presented the lexical item “guard” as an equivalent to the verbal imperative noun “عَلَيْكُمْ” / ʿalaykum” to mean ‘keep yourselves by avoiding sins and doing bad deeds’.

### 7.2.11.2 Tenor

The role and the status of the participants have been kept the same in TT. The participants involved in this Qur'anic vocative sentence are of two groups. They are different in their rank and status. The first group represents a higher status and is realized by Almighty Allah from whom the calling is articulated. The second group represents a lower status than the first and is realized by the people of believers to whom the vocative is addressed. It is noted that the Qur'anic sentence is opened with a vocative of a particular group of people “يَا أَيُّهَا الَّذِينَ آمَنُوا” / yā ayyuhā ʿalladīna āmanū / O ye who believe!”. It is directed to believers about something important. More accurate insight into this vocative expression reveals that describing believers with such a feature viz the feature of faith is considered kind of glorifying since they are particularized by Allah for this feature over other people. The translator in this respect tries to get across this beautiful image in the TT. He presented the same environment of tenor in English language.

### 7.2.11.3 Mode

The Qur'anic vocative is embedded with an imperative formula. This imperative formula consists of two main linguistic elements. The first element is realized by the NP “يَا أَيُّهَا الَّذِينَ آمَنُوا” / yā ayyuhā ʿalladīna āmanū. It is made of the vocative particle “يَا / yā / O” and the addressee “أَيُّهَا” / ayyuhā. The vocative particle “يَا / yā / O” is usually used to call a person near or away from the speaker. In this respect, the vocative particle is characterized of double functions. In other words, it is used for near and away. Actually and physically, believers are away from Almighty Allah. Spiritually, believers are quite near the Almighty as evidenced by describing them as “believers”. This description gives believers a kind of priority, superiority and honour above other people. The lexical word “أَيُّهَا” / ayyuhā” is the vocative noun in accusative mood to whom the vocative is addressed. It is rendered to a classic equivalent “ye” in TT. The ST “الَّذِينَ

/ʿalladīna” is a relative pronoun which functions as A and is rendered to relative pronoun “who”.

The ST “آمنُوا/ āmanū” is a VP which consists of perfect verb “آمنُ / āmana” and the third person plural pronoun “وا / they”. The V “آمنُ / āmana” is a perfect verb with present relevance since it refers to an action with an indefinite time. It is rendered to present verb “believe”. Assuredly, the present perfect tense ‘have believed’ is more appropriate than present tense “believe”. What is more important to see is that the vocative expression “يَا أَيُّهَا الَّذِينَ آمَنُوا” /yā ayyuhā ʿalladīna āmanū / O ye who believe!” is transformed to an exclamatory vocative expression. Definitely, the translator conveys the meaning of this expression in the TT. As for the PP “عَلَيْكُمْ” / ʿalaykum”, it is made of the P “عَلَى / ʿala” and the second person plural pronoun “كُمْ / kum”/you”. It is a verbal imperative noun which carries the meaning of “seize”, “responsible”, and “guard” . The ST “عَلَيْكُمْ” / ʿalaykum” shows believers the way to seize faith and follow doing good deeds by the evidence of prophet`s saying:

1. “Seize a pious woman”. In this tradition, the prophet Muhammad advises and urges Muslim men to get married to a pious woman.
2. Ḥadīth of prophet Muhammad (PBUH) when he said “O Muʿad keep doing good actions and be away from bad actions” .
3. In addition to that, the verse [ al-Maʿida,verse 105] لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ” / lā yaḍurūkūm man ḍala idā ʾihtadaytum / no hurt can come to you from those who stray” (Ali, 2006, p. 281) gives a good indication to not care for astray people who have done bad actions.

In the vein of translation, it seems that the translator inferred the internal meaning of the PP “عَلَيْكُمْ” / ʿalaykum” via undertranslation when he changed the ST “عَلَيْكُمْ” / ʿalaykum” to V “guard”. At the same time, it is noted that the translator slightly distorted the rhetorical meaning of this vocative sentence when he translated “أَنْفُسَكُمْ” / ʾanfusakum”

into the TT. The ST “أَنْفُسُكُمْ / ʿanfusakum” is a NP and consists of two lexical items. The first lexical item is “أَنْفُسَ” the broken plural of “نَفْسَ / self”. The second item is “كُمْ / kum”/you”. It is a second person plural pronoun. From a closer look at the translation of lexical item “أَنْفُسَ” ; it is translated into “souls”. The TT “souls” presents us different shades of meaning. It means spirit that is part of a person and contains his character, thoughts and feelings. It also used to mean a person (Longman, 2005, p. 1581).

In fact, no one of these two meanings is suitable with the context of this vocative sentence. The appropriate equivalent of the lexical item “أَنْفُسُكُمْ / ʿanfusakum” is ‘self’. It indicates the typical behaviour of a person (Longman, 2005, p. 1487).

#### 7.2.12 Context of Encouragement Rhetorical Purpose (Data 12)

ST: يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-ʿAḥzāb, verse56].

Trs: yā ayyuhā ʿallaḍīna āmanū ṣallū ʿalyhi wā sallimū taslīman.

TT: **O ye that believe! Send ye blessings on him and salute him with all respect** (Ali, 2006, p. 1076).

##### 7.2.12.1 Field

An encouragement is articulated from Almighty to believers to send their blessings and greetings to prophet Muhammad (PBUH). This colour of meaning is performed via calling believers in particular by the vocative expression “يَا أَيُّهَا الَّذِينَ آمَنُوا” / yā ayyuhā ʿallaḍīna āmanū / O ye that believe!. This encouragement to do blessing and salutation continuously in reality is to glorify prophet Muhammad (PBUH). It reflects the special status of the prophet and his wives and to keep believers repeating blessings upon prophet Muhammad (PBUH) continuously. Beginning the Qur’anic sentence with vocative is to prepare believers for an important matter. This matter is formulated by using two certain imperative verbs “صَلُّوا / ṣallū” and “سَلِّمُوا / sallimū”. Both these

imperative verbs have the meaning of encouragement since they carry the meaning of urging. The same field is represented in the TT.

### 7.2.12.2 Tenor

Two main participants are involved in this Qur'anic vocative sentence. The first part is Almighty Allah from whom the vocative is articulated. The second participant is the believers to whom the vocative is articulated. The vocative usually occurs between addresser and addressee, but the role of prophet Muhammad (PBUH) is outstanding. For him this Qur'anic vocative sentence is articulated by the evidence of “ إِنَّ اللَّهَ وَمَلَائِكَتَهُ ” *inna Allaha wā malā'ikatahu ūṣalūna ʿala ʿalnabī* / God and His angels send blessings on the Prophet”. Special respect and glorification have been paid to prophet Muhammad (PBUH) after particular instructions going to his wives by the indication of “ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ ... إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ” [ al-Aḥzāb, verse, 28-34] / *yā ayyuhā ʿalnabyu qul liʿazwaḡika... ʿinna Allah kana latyfan ḡabīran*/ O Prophet! Say to thy Consorts.... for God understands the finest mysteries and is well-acquainted (with them) (Ali, 2006, pp. 1064-1067). Bear in mind that this glorification has occurred also after prohibition going to believers in verse 53 from the same sūrah “ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا ” *yā ayyuhā alladīna āmanū la tadḡulū byuta ʿalnabi.... ʿinna dālikum kana ʿinda Allahi ʿaẓīman* / O ye who believe! Enter not the Prophet's houses.... Truly such a thing is in God's sight an enormity (Ali, 2006, pp. 1074-1075). In the TT, the role and status of all the participants are consistent.

### 7.2.12.3 Mode

The Qur'anic vocative sentence is formulated in the form of an imperative sentence to carry out the meaning of encouragement. A set of phrases work together to convey this rhetorical meaning. The ST “ يَا أَيُّهَا الَّذِينَ آمَنُوا ” / *yā ayyuhā alladīna āmanū*” is composed of the vocative particle “ يَا / yā/ O ” and the addressee “ أَيُّهَا ” / *ayyuhā*”.

The vocative particle “يا / yā/ O” as in data no. (11) has double functions for near and away from the speaker. The lexical item “أَيُّهَا / ayyuhā” is a relative pronoun used in genitive to refer to a noun or pronoun. It is shifted to a second person plural pronoun “ye” in classical English. The relative pronoun “الَّذِينَ / alladīna” is used pronominally for masculine plural pronoun. It is translated to “that” which is used to introduce only relative restricted clauses. The ST “آمَنُوا/ āmanū” is a VP that consists of perfect verb “آمَنُ / āmana” and the third person plural pronoun “you”. It is changed into present tense “believe”. The meaning is retained and the translator, on the whole, has conveyed the same focus on the action of calling into the English version.

Moving to another lexical item, the ST “صَلُّوا/ ṣallū” and “سَلِّمُوا /sallimū” are VP<sub>s</sub> made of the imperative verb and the implicit second plural personal pronoun “you”. These two verbs are the heart of this vocative sentence. One important point has to be mentioned regarding the imperative verb. The general meaning of the imperative verb is to get the hearer to do something. A secondary meaning is achieved through its deviation to another new one. The new meaning is derived from the context. In this sentence the encouragement verb is explicit contrary to data no. (11). This goes in line with what al-Samirāṭī (2003, ,vol.4, p. 97) says that the imperative verb may be used in encouragement explicitly. At the level of translation, both imperative verbs are rendered into VP<sub>s</sub> to include further information to imperative verb “send ye blessings” and “salute him” in respective.

Furthermore, the ST “تَسْلِيمًا / taslīman” is a masdar noun (verbal noun) in Arabic that has been changed to a PP. It is rendered to “with all respect”. The main concept of al-masdar in Arabic language is to derive a noun from the same verb. It usually comes in accusative case and is used to emphasize the action. In this respect, the translator to some extent has distorted the meaning of the ST “تَسْلِيمًا / taslīman”.

In addition, the intended meaning of VP<sub>s</sub> is the continuity to bless and salute him by the evidence of the present verb “يُصَلُّونَ” / ūṣalūna/ send blessings” which in turn has the continuity of action. On this ground, the adverb ‘very much’ is more appropriate than PP since it modifies the verb. In this respect, the translator has slightly distorted the rhetorical purpose of this vocative sentence.

### 7.2.13 Context of Recollection Rhetorical Purpose (Data 13)

ST: يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَمْ وَوَاعَدْنَاكَمُ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى

[Tāhā,, verse 80 ].

Trs: yā banī Isrāʾīla qad ʾanḡaynākum min ʿadūwikum wā wāʿdnākum ḡāniba Al-Ṭūri al - ʾaymana wā nazalnā ʿalaykumu al-manna wā al-salwā.

TT: **O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Ma1na and quails** (Ali, 2006, p. 780).

#### 7.2.13.1 Field

This Qur’anic sentence has an indication of numerous graces awarded to Bani Israel in the period of prophet Musa (PBUH). This reminder of graces has been occurred through vocative sentence. These graces involve:

1. Their salvation from Pharaoh who treated them as slaves.
2. Awarding them Jewish Šariʿah (i.e. legislation).
3. Making an appointment with Bani Israel near al-Ṭūr Mountain.
4. Getting them down two kinds of sweets al-manna and al-salwa.

As it seems, all these graces work together in presenting the rhetorical meaning of this Qur’anic sentence which is conveyed by means of vocative expression “يَا بَنِي إِسْرَائِيلَ” / yā banī Isrāʾīla / O ye Children of Israel!” which is extended to include further information such as “ye” to describe children of Israel. Other important keys in this sentence are the VP<sub>s</sub> “أَنْجَيْنَاكُمْ” / ʾanḡaynākum” , “وَوَاعَدْنَاكُمْ” / wā wāʿdnākum” , and “وَنَزَّلْنَا” / wā nazalnā”.

In the TT, the translator has replaced the VP “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” with the simple sentence “We made a Covenant with you”.

The general message is sustained since the translator employs the lexical word “Covenant” which refers to legal agreement to present the importance of this meeting between the Almighty and Musa (PBUH).

#### **7.2.13.2 Tenor**

An important discourse is noted obviously between two important participants realized through vocative. In this Qur’anic sentence the calling is directed from Almighty Allah to a particular group of people. It is aimed at people of Israel in particular since they are always in conflict with prophets of Allah in the course of time as it is mentioned in different chapters of the Glorious Qur’an. In this vocative sentence the Almighty reminds the children of Israel of numerous things sent down to them as indications of graces of Allah. On the whole, the translator has maintained the same role and their status in the TT.

#### **7.2.13.3 Mode**

The declarative sentence is the probe which accompanies the vocative sentence to communicate the message. The message of this sentence is performed by means of a set of phrases. The first element “يَا بَنِي إِسْرَائِيلَ / yā banī Isrāʾīla” is the pivot of the sentence through which the vocative occurs. It is focussed upon Jewish people who were living with prophet Muhammad (PBUH) to remind them of the graces of Allah. The expression “يَا بَنِي إِسْرَائِيلَ / yā banī Isrāʾīla” is made of the vocative particle “يَا / yā/ O” used here to call children of Israel who are away from Allah in their status since they are in an incessant disagreement and quarrel with prophets and they deny the graces of Allah. The lexical item “بَنِي إِسْرَائِيلَ / yā banī Isrāʾīla /children of Israel” is a genitive construction to whom the address goes. It is translated into a construction which conveys the same action of calling in the TT.



The lexical item “قَدْ / Qad” is an emphatic particle used with perfect verb to emphasise action represented by “أَنْجَيْنَاكُمْ / ʾanḡaynākum”, “وَوَاعَدْنَاكُمْ / wā wāʿdnākum”, and “وَنَزَّلْنَا / wā nazalnā”. It is dropped in translation. The VP “أَنْجَيْنَاكُمْ / ʾanḡaynākum” consists of the perfect verb “أَنْجَى / anja”, the explicit first person personal plural “نَا / nā / we” and the second person personal plural “كُمْ / kum/ you”. The VP “أَنْجَيْنَاكُمْ / ʾanḡaynākum” refers to the specific action when Allah saved the children of Israel from Pharaoh when they were with prophet Musa and split the sea by striking it with his staff. The translator attempts to focus and convey the same action of the ST “أَنْجَيْنَاكُمْ / ʾanḡaynākum” into TT by using “we delivered you” .

In the same vein, the translator attempts to convey the exact picture of the ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum”. He attempts to focus the same action in the TT by making use of a transposition “We made a Covenant with you”. The ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” is the second VP to convey the meaning of recollection. It is made of the perfect verb “وَاعَدَ / wāʿda”, first person plural pronoun “نَا / nā / we” and second person plural pronoun “كُمْ / kum/ you”. From a closer look at “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” and the TT, it is apparent that the translator sought to draw the attention of readers when he conveyed the meaning of the ST “وَوَاعَدْنَاكُمْ / wā wāʿdnākum” into the lexical item “Covenant” which is used to refer to the legal agreement in which someone promises to pay a person or organization an amount of money regularly whereas, the lexical item ‘appointment’ indicates an arrangement for meeting at an agreed time. By using such equivalent, the translator tries to shed light on the importance of this meeting between Almighty and Musa. Like “أَنْجَيْنَاكُمْ / ʾanḡaynākum”, the translator succeeded in translating the ST “وَنَزَّلْنَا / wā nazalnā” which is also made of the perfect verb suffixed by the first person plural pronoun “نَا / nā / we”. It is changed to the phrasal verb “and We sent down”. Another important point about three VP<sub>s</sub> is that all of them contain the first

person plural pronoun “نا / nā /we” which is an honorific expression used as an indication of the Almighty.

#### 7.2.14 Context of Recollection Rhetorical Purpose (Data 14)

ST: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [al-Nisā, verse1].

Trs: yā ayyuhā annāsu ʾitaqū rabbakumu al-laḏī ḥalaqakum min nafsīn wāḥidatin wā ḥalaqa minhā zawjahā wā baṭa minhumā riḡālān kaṭīrān wā nisāʾan.

TT: **O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women** (Ali, 2006, p. 183).

##### 7.2.14.1 Field

The general meaning of this Qur’anic sentence is to remind all people that they were created from one soul i.e. Adam (PBUH). This reminder is communicated through the vocative expression “يَا أَيُّهَا النَّاسُ / yā ayyuhā annāsu / O mankind!” to call all people to an important thing. It is also expressed by the imperative expression “اتَّقُوا رَبَّكُمُ / ʾitaqū rabbakumu / reverence your Guardian-Lord”. The main meaning of the imperative verb is to get the addressees to do something. In this sentence the ST “اتَّقُوا رَبَّكُمُ / ʾitaqū rabbakumu” has double meaning. It indicates fear of Allah and to urge all people to do that. The meaning of recollection is displayed clearly by means of the complement of the sentence “الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً” / allaḏī ḥalaqakum min nafsīn wāḥidatin wā ḥalaqa minhā zawḡahā wā baṭa minhumā riḡālān kaṭīrān wā nisāʾan / who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women”. By this explanation, Almighty Allah clarifies that all people are created from Adam, from him

he created his wife Eve (Ḥawāʾ) and from them (Adam and Eve) many, many people were created. In the TT, the translator has reproduced the same field.

#### 7.2.14.2 Tenor

This vocative is articulated from Almighty Allah and goes to mankind till the Day of Judgement. This vocative is general, involving Muslims, pagans, Christians and Jewish people by the evidence of the action of prophet Muhammad (PBUH) when he wrote messages to the Czar of Rum , King of Persia and Egypt invited them to convert to the Islamic religion (Ibn ʿĀšūr, 2000, vol.4, p. 8). Regarding translation, the translator conveys the same role and status of participants in the TT.

#### 7.2.14.3 Mode

The whole vocative sentence is accompanied by an imperative sentence. This means that an important matter will be mentioned through this imperative after this calling. This matter implies a reminder to all people that they are created from Adam (PBUH). The calling is realized by the vocative expression “يَا أَيُّهَا النَّاسُ” / yā ayyuhā annāsu / O mankind!”. It consists of the vocative particle “يَا / yā/ O” which is used here to call people away physically from the Almighty. The lexical item “أَيُّهَا” / ayyuhā” is the addressee. It is a relative pronoun used in genitive to refer to a noun or pronoun. The ST “النَّاسُ / annāsu / mankind” is a noun in genitive case. With respect to translation, the translator did not pay attention to the addressee “أَيُّهَا” / ayyuhā” in contrary to the lexical item “النَّاسُ / annāsu / mankind” which received a great deal of attention from him. Besides, the lexical item “اتَّقُوا” / itaqū” is an imperative action. This action is used in different situations. It means continuity of obeying and fearing Allah, avoiding bad actions and sayings. In this sentence the general meaning of this verb is to get people to fear Allah. The meaning of this verb is to urge people to fear Allah and obey him. It is translated into the imperative verb “reverence”.

The lexical item “الَّذِي / alladī / who” is a relative pronoun used to post modify the noun head “رَبَّكُمْ / rabbakumu” translated into a relative pronoun also. The ST “خَلَقَكُمْ / ḥalaqakum” consists of the perfect verb “خَلَقَ / ḥalaqa” and the second person plural pronoun “كُمْ / kum/ you”. It is translated into the perfect verb “created you”. The ST “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsīn wāḥidatin” is a PP. This expression indicates the greatness of the Almighty. It refers to how Almighty Allah created all people from one soul. It shows non-believers a good prove to follow the Islamic religion. By the ST “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsīn wāḥidatin” an indication to Adam (PBUH) is existed. The ST “زَوْجَهَا / zawḡahā” here means Ḥawāʾ (Eve). The concept of the ST “مِنْ نَفْسٍ وَاحِدَةٍ / min nafsīn wāḥidatin” is translated inappropriately. The translator has provided a connotative meaning for the lexical item “وَاحِدَةٍ / wāḥidatin”. He translated it into “a single”. The lexical item “نَفْسٍ / nafsīn” is rendered into “person”. This equivalent is inappropriate since the meaning of the lexical item “نَفْسٍ / nafsīn” means ‘soul’ not ‘person or individual’. Consequently, the translator has made a slight distortion in the internal meaning of the message. In addition, the PP “مِنْهَا / minhā” is extended to add further description to the lexical item “نَفْسٍ / nafsīn” such as “like nature” to refer to the same spirit.

The construction “رِجَالًا كَثِيرًا وَنِسَاءً / riḡālān kaṭīrān wā nisāʾan” is rendered into “countless men and women”. As it is observed the translator has rendered the adjective “kaṭīrān / كَثِيرًا” into adjective “countless” to describe men

### 7.3 Conclusion

In this chapter, we have used the contextual theory by Halliday and Hassan (1985) to analyse the Qur’anic vocative sentence. The context of Arabic vocative sentences and their English rendering by Ali (2006) have been compared to find out whether the rhetorical purpose of Qur’anic vocative sentences is sustained or distorted during the process of translation. In the next chapter, we will present the conclusion of all the

chapters, and suggestions for further studies pertaining to translation of Qur'anic vocative sentences into other languages.

## **CHAPTER EIGHT**

### **CONCLUSION AND RECOMMENDATION**

#### **8.1 Introduction**

In this chapter the entire study has been recapped. We would like to expound through this study a short and snappy summary to be an alternate research to each researcher. The following summary involves findings, research methods, contribution and recommendations for further studies.

#### **8.2 Findings**

The present study has come up with findings on Qur`anic vocative sentences and findings pertinent to answer the research questions of this study.

##### **8.2.1 General findings**

1. The study has shown the relationship between particularization and vocative case. It is proved that vocative case is used to particularize the addressee among others by using the same structure of particularization with a slight difference between them. In vocative via particularization, the noun after the pronoun is free of definite article, therefore, it is possible to use the vocative particle “yā / O”.
2. The study has shown the relationship between the action of call for help and directive acts. It is proved that the act of call for help is one of the directive acts since the call for help is a request non-declarative style through which the speaker asks help from the addressee. At the same time, the speaker in directive acts asks the addressee to do something.
3. It is found that there is a relationship between the rhetoric feature of “psychological state” of the speaker with the component no. 6 “sincerity condition” of Illocutionary Force Indicating Device (IFID) for Searle and Vanderveken (1985) that the speaker should be sincere in his utterance.

4. The study reveals that vocatives in both Arabic and English have real meaning and non- real meaning. The real meaning is to draw the attention of the addressee towards the speaker. The non- real meaning represents multi –coloured rhetorical purposes.

5. It is found that some vocative sentences in the Glorious Qur`an do not keep their certain syntactic patterns suggested by Arab grammarians as follows:

a) The vocative particle “ يا / yā” is used with lamentation instead of the vocative particle “ وَآ / wā” as in His saying **يَا أَسْفَىٰ عَلَىٰ يُوسُفَ** [ Yūsūf ,verse 84]/ How great is my grief for Joseph ! (Ali, 2006, p. 574).

b) The vocative sentences with call for help in the Glorious Qur`an differ in their syntactic structure from the syntactic structure suggested by Arab grammarians as in:

- i. **يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ** [ al-Zuḥruf, verse 77] / O Mālik! would that thy Lord make an end to us ! (Ali, 2006, p. 1279).
- ii. **رَبِّ انصُرْنِي بِمَا كَذَّبُونِ** [ al-Mu`minun,verse26]/ O my Lord! Help me: for that they accuse me of falsehood! (Ali, 2006, p. 848).
- iii. **رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ** [ al-Mu`minun,verse107] / Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed! (Ali, 2006, p. 861).
- iv. **رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ** [ Faṭir, verse37]/ Our Lord! Bring us out: we shall work righteousness, Not the (deeds) we used To do! (Ali, 2006, p. 1112).
- v. **رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ** [al-Duḥan, verse12] / Our Lord! Remove the Penalty from us, for we do really believe! (Ali, 2006, p. 1284).

6. The study shows that there is a variance in the occurrence of vocative sentences with rhetorical purposes in the Glorious Qur`an.

- a) It is found that vocative sentence with lamentation rhetorical purpose occurs only once in the whole Qur`an as in يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf ,verse 84] / How great is my grief for Joseph! (Ali, 2006, p. 574).
- b) The vocative sentences with particularization occur twice in the whole Qur`an such as عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd,verse,73] / on you , O ye people of the house (Ali, 2006, p. 530) and عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ [ al-Aḥzāb, verse33] /And Allah only wishes to remove all abomination from you, ye members of the Family , and make you pure and spotless(Ali, 2006, pp. 1066-1067).
- c) Conversely, vocative sentences with other rhetorical purpose are used frequently in the Glorious Qur`an such as recollection, exclamation, grief, reprimand, call for help, and encouragement.

7. It is also found out that the translator encountered some difficulties in conveying some rhetorical purpose of vocative sentences into English due to his insufficient linguistic and non –linguistic knowledge of the Qur`an as in رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl-‘Imrān, verse 36] / O, my Lord! Behold! I am delivered of a female child! (Ali, 2006, p. 136).

### **8.2.2 Findings Pertinent to Research Questions**

In this section we attempt to answer the research questions put forth in advance. The following findings are found throughout the research.



### 8.2.2.1 What are the methods that are used in translating vocative sentences in Qur`anic texts (ST) into English (TT)?.

1. The study has shown that rhetorical Qur`anic vocative sentences do require various translation methods, though the semantic translation method was the most dominant one in translating the vocative sentence into English language as in:

a) 4.2.1 data (3) يَالْيَتِّتِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42] / Woe is me! Would I had never ascribed partners to my Lord and Cherisher! (Ali, 2006, p. 720). Through the semantic translation method the translator conveyed the contextual meaning of the vocative sentence 4.2.1 data ( 3) by adding “ woe is me!” in the TT that indicate the grief feeling of the non-believer in the Day of Judgment.

b) A similar case is found in 4.2.1 data (9) رَبِّ انصُرْنِي بِمَا كَذَّبُون [ al-Mu`minun,verse26] / O my Lord! Help me: for that they accuse me of falsehood! (Ali, 2006, p. 848) where the translator communicated the exact contextual meaning of the ST into the TT through using the V “help” in the TT as equivalent to the ST “انصُرْنِي / unṣurnī”.

c) Other similar examples are found in:

- i. 4.2.1 data (7) عَلَيْكُمْ أَهْلَ الْبَيْتِ [ Hūd, verse,73] / on you , O ye people of the house ? (Ali, 2006, p. 530) .
- ii. 4.2.1 data (8) يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99] / O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked (Ali, 2006, p. 152).
- iii. 4.2.1 data (11) يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا [Taha, verse92] / O Aaron! what kept thee back , when Thou sawest them going wrong (Ali, 2006, p. 783).

2. Though the semantic translation method is the most dominant method in translation of vocative sentences into English, it is found that this method in some cases was not able to convey the rhetorical message of vocative sentences into English. This is due to

the fact that the translator has used inaccurate equivalence which results in distorting the rhetorical message of the English vocative sentence as in:

a) 4.2.1 data (1) رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- ʾimrān, verse 36] / O, my Lord! Behold! I am delivered of a female child! (Ali, 2006, p. 136) . In this example, the translator fails to recreate the same precise contextual meaning of the vocative sentence in the TT since he used the item “**Behold**” as equivalent to the ST “إِنِّي / iʾnnī” which does not go in line with the contextual meaning of the vocative sentence. Then, the rhetorical message is deviated from grief to exclamation.

b) A similar case is found in example 4.2.1 data (2) يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا [al- Fūrqān,verse 30] / O my Lord, Truly my people took this Qur`an **for just foolish nonsense** (Ali, 2006, p. 896). In this case, the translator fails to convey the same rhetorical message in the TT through applying the semantic translation method due to two reasons. The first reason is that the translator attempted to adhere to the same tense of the ST “اتَّخَذُوا / ʾittaḥadū” in the TT. Where the ST “اتَّخَذُوا / ʾittaḥadū” is a VP in past tense with indefinite time, the TT “took” refers to an action which happened and was completed in the past. The second reason is that the contextual meaning of the word “مَهْجُورًا / mahḡūran” in the ST has been distorted in the TT where it was translated into “**for just foolish nonsense**”.

c) Similar examples are found in :

- i. 4.2.1 data (4) يَا وَيْلَتَىٰ أَلُمُّوْا وَأَنَا عَجُوزٌ [Hūd, verse 72] /Alas for me ! Shall I bear a child, seeing I am an old woman(Ali, 2006, p. 530).
- ii. 4.2.1 data (5) يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zuḡruf, verse 77] / O Mālik! would that thy Lord make an end to us ! (Ali, 2006, p. 1279).
- iii. 4.2.1 data (6) رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḡan, verse12] / Our Lord! Remove the Penalty from us, for we do really believe! (Ali, 2006, p. 1284).

3. The results have shown that two kinds of translation methods have applied to the translation outcome of Qur`anic vocative sentences as in:

#### **a) Semantic and Faithful Translation Methods**

It is found that the semantic characteristics of the vocative sentence 4.2.1 data ( 15) & 4.2.4 data (21) يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ [ Yūsūf, verse 11] / O our father! Why dost thou not trust us with Joseph (Ali, 2006, p. 548) are in compliance with the semantic features of two different translation methods (semantic and faithful). In both semantic and faithful translation methods, the rhetorical purpose of the vocative sentence has been reproduced in the target text. In 4.2.1 data ( 15) , it is found that the Qur`anic vocative sentence has fulfilled all semantic features of the semantic translation method in which the translator endeavours to render each lexical item of the above data within the semantic and grammatical bounds of the target text. Furthermore, focusing his attention on regenerating the proper contextual meaning of the Qur`anic vocative sentence in the target text; thus, the ST “مَا لَكَ / mā lakā” was rendered into “Why dost”, the negative particle “لَا / lā” was translated into its equivalent “not” in the TT, and the VP “تَأْمَنَّا / taʾmannā” which consists of three items was rendered into “thou trust us with”. All these lexical words were fit to the contextual meaning of the source text. Jointly, it is found that the same Qur`anic vocative sentence was fulfilling the semantic features of faithful translation method which entails reproducing the exact contextual meaning of the ST in the TT taking into account the constraints of the target text ( as it is mentioned in 4.2.4 data (21) ).

By the same token, the translator rendered the ST “مَا لَكَ / mā lakā” into its counterpart “Why dost” in TT. As well, the negative particle “لَا / lā” is translated into its equivalent “not” in the TT. The VP “تَأْمَنَّا / taʾmannā” was rendered into its counterpart “thou trust us with” in TT. The translator has made an overtranslation since he used a phrasal verb in the TT. The PP “عَلَىٰ يُوسُفَ / ʿalā Yūsūfā” is rendered into PP “with Joseph” in the TT.

Next, the translator was capable of communicating the contextual meaning of the ST to the target text. He was also able to reveal the rhetorical meaning of exclamation of the Qur`anic vocative sentence into English.

#### **b) Literal and Faithful Translation Method**

The results have shown that two translation methods are applied sometimes in translating vocative sentences as in 4.2.3 data (19) & 4.2.4 data (20) يَا مَرْيَمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا [ Maryam, verse 27] / O Mary! truly an amazing thing has been thou brought (Ali, 2006, pp. 749-750). In this example, it is found that the features of the translation output of the vocative sentence are compatible with two characteristics of “literal translation”. It is also found that the features of the translation output of the vocative sentence are incompatible with two characteristics of “faithful translation”. In both methods the translator failed to convey the exact contextual meaning of the vocative sentence into the target language. This is clear in using “an amazing” as equivalent to the ST “فَرِيًّا” /fariyyan” which means “unpleasant action”.

4. It is found that the translator has used the “literal translation method” in translating vocative sentences into English. This is found in example no. 4.2.3 data (18) يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ [ al-An`ām,verse 128] / O ye assembly of Jinns! Much (toll) did ye take of men (Ali, 2006, p. 331), the translator has adopted literal translation to convey the rhetorical meaning of the vocative sentence in the TT by choosing words out of context such as “Much (toll) did ye take” as equivalence to the ST “اسْتَكْبَرْتُمْ” / istakṭartum”.

5. The study has shown that “free translation” is used in translating vocative sentences into English as in example 4.2.2 data (16) يَا أَسْفَىٰ عَلَىٰ يُوسُفَ [ Yūsūf ,verse 84] / How great is my grief for Joseph! (Ali, 2006, p. 574). In example 4.2.2 data (16), the translator conveyed the rhetorical meaning of the vocative sentence into the TT by using

a different form from the ST. That is, the translator used an exclamatory sentence which begins with “how great ...” to convey the lamentation of Jacob (PBUH) over his dearest son. Similar case is found in example no. 4.2.2 data (17) يَا بُشْرَىٰ هَٰذَا غُلَامٌ [Yūsuf,verse19] / Ah there! Good news! Here is a (fine) young man! (Ali, 2006, p. 551) into TT. The translator has used exclamatory expressions differ in their grammatical categories from that in the ST such as “Ah there” , “good news” and “here is” to convey the exclamation feelings of the speaker. These

6. It is also found that the “communicative translation method” was another means of translating vocative sentences into English as in 4.2.5 data (20) يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Ma'ida, verse 105] / O ye who believe! Guard your own souls (Ali, 2006, p. 281). In this case, the translator transferred the same effect of the Qur`anic vocative sentence into English by changing the PP “عَلَيْكُمْ / ‘alaykum” which means ‘ protect yourself from doing bad actions and deeds’ to V “guard” in the TT . At the same time, the rhetorical purpose is distorted partially where the translator was not able to convey the exact and contextual meaning of the ST “أَنْفُسَكُمْ / ‘anfusakum” into TT. The ST “أَنْفُسَكُمْ / ‘anfusakum” has indicated the typical behaviour of a person and his character which means ‘self’.

#### **8.2.2.2 What is the nature of the syntactical and grammatical changes in translating vocative sentences in Qur`anic texts (ST) into English (TT)?.**

The study has revealed that the translated text has recorded various grammatical and syntactic shifts which have been found through translation of the Qur`anic vocative sentences into English. These shifts are:

##### **8.2.2.2.1 Level shift**

The study has made it known that the translated Qur`anic vocative sentences involve a level shift between the verbal aspect of Arabic and English.

#### a) Past is shifted to present perfect tense

It is found that the translator gave his attention to the VP in vocative sentences to reflect the accurate tense of the ST in the TT. This is clear in 5.2.1 data (6) when the translator rendered the VP “كَذَّبُونِ” in the vocative sentence “رَبِّ إِنَّ قَوْمِي كَذَّبُونِ” into “O my Lord! truly my people **have rejected me**” (Ali, 2006, p. 922). The VP “كَذَّبُونِ” in Arabic is in past tense and refers to indefinite time and connects with present. Such action is expressed usually in English by using present perfect tense and the present tense.

The translator has provided the present perfect tense “**have rejected me**” in order to highlight the tense core of Arabic VP “كَذَّبُونِ” in the TT. Similarly, the VP “بَعَثْنَا” / ba‘aṭanā” in example no. 5.2.3 data (13) يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا [Yāsin, verse 52] / Ah! Woe unto us! who **hath raised us up** from our beds of repose ? (Ali, 2006, p. 1128) is past tense with present relevance. It is rendered into present perfect tense “**hath raised us up**”. Other similar case is found in 5.2.6 data (25) يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [Maryam, verse 27] / O Mary! truly an amazing thing **has been thou brought** (Ali, 2006, pp. 749-750). In this example, the translator converted the Arabic verb phrase “جِئْتِ” / ġiiti” from past tense with present relevance into present perfect tense in passive voice.

#### b) Past in active voice is shifted to present in passive voice

Another kind of tense shift was revealed when the translator changed the VP “وَضَعْتُهَا” in 5.2.1 data (1) رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى [āl- ĩmrān, verse 36] from active voice into passive voice in the English text “O, my Lord! Behold! **I am delivered of** a female child!” (Ali, 2006, p. 136). The VP “وَضَعْتُهَا” in Arabic text is active voice. It is past tense with present relevance. The translator attempted to draw the attention of the readership to a fact that the action of delivering a child is performed by Almighty Allah, therefore, he produced that by using the passive voice in the form of present “**I am delivered of**”.

### c) Present is shifted to present perfect tense

The study also has revealed one particular tense shift from present in jussive mood to present perfect tense where the translator attempted to reproduce the VP “يَمْسَسْنِي” in the Arabic text رَبِّ اَنْتَ اَيُّ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ [āl- ‘Imrān, verse 36] as in 5.2.3 data (16) in the form of present perfect tense as in O my Lord! How shall I have a son when no man **hath touched me?** (Ali, 2006, p. 139) .

### d) Present tense is shifted to future

The translator made another tense shift in 5.2.1 data (4) when he changed the VP “يُؤْمِنُونَ” in Arabic text “يَا رَبِّ اِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ” [ al-Zūkhūr ,verse 88] from present tense to futurity in English text “O my Lord !Truly these people who **will not believe**” (Ali, 2006, p. 1281). In this example, the Arabic VP “يُؤْمِنُونَ” is in present tense and refers to the moment of speaking. The translator attempted to present the action in the form of future time, therefore he provides “**will not believe**” to indicate that the action will happen in the future.

#### 8.2.2.2.2 Class shift

a) The study has revealed that there are cases where the class shift is reproduced in the TT where the ST is changed from one class to another as exemplified in the class shift of the particle “إِنَّ/inna” in 5.2.1 data (3) يَا رَبِّ اِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا / O my Lord , **Truly** my people took this Qur`an for just foolish nonsense ( Ali,2006, p.896) and 5.2.1 data (6) رَبِّ اِنَّ قَوْمِي كَذَّبُونِ [al-Šu`arā,verse 117] / O my Lord! **Truly** my people have rejected me. . In both cases the particle “إِنَّ/inna” which functions as a determiner is changed to adverb “**truly**” in the TT.

b) Another similar case is 5.2.1 data (5) [ al-Kahif, verse 42] يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا / Woe is me! **Would I had** never **ascribed** partners to my Lord and Cherisher! (Ali, 2006, p. 720). The translator rendered the particle “لَيْتَنِي” which function as DP in the

Qur`anic text into VP “would +Subject +past perfect” in the target text. The translator made a class shift when he attempted to change the DP “لَيَتَنِي” in Arabic text into VP to include more than one word “**would +Subject +past perfect**” in the English text.

c) Similarly, in example 5.2.3 data (9), the class shift lies between the particle “أ / ā” in the Arabic text “يَا وَيَلَّتِي أَلَدُّ وَأَنَا عَجُوزٌ” [Hūd, verse 72] and the auxiliary verb “**shall**” in the English text “Alas for me! **Shall** I bear a child, seeing I am an old woman” (Ali, 2006, p. 530). The interrogative particle “أ / ā” has been changed from D to the auxiliary verb “shall”.

### 8.2.2.2.3 Unit Shift

From our analysis, it is found that the translator made use of unit shift that includes:

#### (a) Word is shifted to phrase

- i. It is found that a unit shift from word to phrase is shown in example 5.2.4 data (19) يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ Al-zukhruf, verse 77] / O Mālik! **would that** thy Lord make an end to us !(Ali, 2006, p.1279).The imperative particle “ل / li” in the ST functions as D. It is one word which always comes before a present verb in the jussive mood. Through translation, the translator has replaced it by the phrase “**would that**” to give a unit shift in TT.
- ii. A shift is also shown when the translator changes the N to PP as in the example 5.2.7 data ( 32 ) . In example 5.2.7 data ( 32 ) يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا [al-Aḥzāb,verse56] / Allah and His angles send blessings on the Prophet: O ye that believe! Send ye blessings on him and salute him **with all respect** (Ali, 2006, p.1076), the translator made a clear shift when he changed the N “تَسْلِيمًا / taslīman” to PP “with all respect”. The Arabic item “تَسْلِيمًا / taslīman” is masdar noun derived from the verb “يُسَلِّمُ / usalim ” usually used to emphasise the action. The translator has provided a unit shift in this respect since he replaced the ST “تَسْلِيمًا / taslīman” from one unit (i.e. word) to another unit.



- iii. A similar case is found in example No 5.2.3 data (12) يَا بُشْرَىٰ هَذَا غُلَامٌ / **Ah there! Good news! Here is a (fine) young man!** (Ali, 2006, p. 551). With this respect, the ST “بُشْرَىٰ” / bushrā ” is the addressee functions as a N in the Arabic text. The translator has provided a unit shift where he intended to replace the N “بُشْرَىٰ” / bushrā ” by another unit (i.e. phrase) in TT to present “**good news!**” which functions as AP.

#### b) Phrase is shifted to sentence

A shift from phrase to sentence is found in 5.2. 4 data (20) رَبِّ انصُرْنِي بِمَا كَذَّبُونِ [ al-Mu'minun,verse26] / O my Lord! Help me: for that **they accuse me of falsehood!** (Ali, 2006, p. 848) . The translator in this example provided another kind of unit shift where he changed the VP “كَذَّبُونِ” / **kadhhabūni**” in the Arabic text into the simple sentence “**they accuse me of a falsehood**” in the English text in order to give the accurate equivalent of the ST “كَذَّبُونِ” / **kadhhabūni**” in the TT.

#### c) Phrase is shifted to word

The study has revealed that there are cases where the unit shift is occurred in the TT. The ST is changed from phrase to one word as exemplified in:

- i. Example 5.2.1 data (1) رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ [āl-Imrān, verse 36] / O, my Lord! **Behold!** I am delivered of a female child! changed to another class (Ali, 2006, p. 136). The particle “إِنِّي” in the Arabic text which functions as DP changed to Verb “**behold**” in the TT.
- ii. Example 5.2 7 data (33) يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Ma'ida,verse 105] / O ye who believe! **Guard** your own souls (Ali, 2006, p. 281). The analysis has shown that the translator has provided a different kind of rank-shift (unit shift) since he changed the ST “عَلَيْكُمْ” / **alaykum**” to a different (unit) rank. He changed it from PP to V “**guard**” in the target text.

### 8.2.2.3 How do the syntactical and grammatical changes affect the quality of the rhetorical message, when translating vocative sentences in Qur`anic texts (ST) into English (TT)?.

To answer the third research question, the analysis of data has revealed how the syntactical and grammatical changes sometimes sustain, partially affect or fully affect the value of the message through translation into English. In consequence, various types of translations have been yielded through translating the Qur`anic vocative sentences into English as they will be stated in the next step.

#### 8.2.2.3.1 Full Distortion of Message

The message of some Qur`anic vocative sentences have been changed entirely when the translator presented an inaccurate translation and replacement translation for these sentences into English as in the following cases:

##### a) Inaccurate Translation

The translator failed to reproduce the rhetorical meaning of the ST in the TT fully when he produced an inaccurate translation for the ST in the TT as in the following examples:

- i. In the following example 6.2.1 data (1) يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ [ al-Zuḥruf, verse 77] / O Mālik! **would that** thy Lord make an end to us ! (Ali, 2006, p. 1279), the translator did not succeed in presenting the accurate equivalence for the ST imperative particle “لِ /li” of the ST “لِيَقْضِ /li yaqdi” in the TT since he provided the wish expression “**would that**” which in turn changed the rhetorical purpose of the vocative sentence. The translator has given another meaning far from that in the ST since the meaning of the imperative particle “لِ /li” is ‘let’. Then, the meaning of the whole Qur`anic vocative sentence is changed from call for help to wish meaning.

- ii. Another similar case is available in next example 6.2.1 data (2) رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى [āl- ‘Imrān, verse 36] / O, my Lord! **Behold!** I am delivered of a female child! (Ali, 2006, p. 136). In this example, the translator has made a full change in the core of the rhetorical meaning concerning the above vocative sentence. He changed the meaning of the vocative sentence from grief to exclamation since the equivalence “Behold!” in the TT is used to tell someone something that is surprising.
- iii. In example 6.2.1 data (3) يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72] / **Alas for me!** Shall I bear a child, seeing I am an old woman (Ali, 2006, p. 530), The ST “وَيْلَتَى” and TT “**Alas for me!**” are NP<sub>s</sub>. The translator did not recognise that the ST “يَا وَيْلَتَى” / *yā waylatā* has two meanings in Arabic language. It reflects the feeling of astonishment and sadness of the speaker. Therefore, he presented an inaccurate translation when he provided “**Alas for me!**” in the TT. Thus, the rhetorical purpose of the vocative sentence is fully distorted since it is changed from exclamation to grief.
- iv. Similar case is found in 6.2.1 data (4) قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا [ Maryam, verse 27] / O Mary! truly **an amazing** thing has been thou brought (Ali, 2006, pp. 749-750). Concerning this vocative sentence, it is found that the translator has made a full distortion pertaining to the meaning of the above vocative sentence where he translated the ST “فَرِيًّا” / *fariyyan* which means ‘ **unwanted action**’ into “**an amazing**” which has meaning distant from the ST. Then, the rhetorical meaning is changed from reprimand to exclamation.

#### b) Replacement Translation

The distortion of translating the message of Qur`anic vocative sentences into English is due to choosing a lexical word which differs in its grammatical category and meaning. Then, the translator presents different meaning that does not comply with the context of the sentence. This is revealed clearly in example 6.2.3 data (7) يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنْ

الإنس [ al-An‘ām,verse 128] / O ye assembly of Jinns! **Much (toll) did ye take** of men. The translator has produced the replacement translation towards the VP “إِسْتَكْثَرْتُمْ/ **istakthartum**” when it is translated into the phrasal verb “ **Much (toll) did ye take**” in the this example. The translator has changed VP “إِسْتَكْثَرْتُمْ/ **istakthartum**” which is in past tense into phrasal verb in present tense. The meaning of the TT “ **Much (toll) did ye take**” refers to that the action is done too much, while the accurate meaning of the ST “إِسْتَكْثَرْتُمْ/ **istakthartum**” is ‘ to mislead’ human beings. Then, the translator has made a change in both form and meaning of the ST “إِسْتَكْثَرْتُمْ/ **istakthartum**” in the TT.

#### 8.2.2.3.2 Partial Distortion of Message

The message is conveyed in a partial way when the translator has used unacceptable and inappropriate lexical items which lead to distortion of the message of the vocative sentences to some degree in TT. This is quite clear when the translator provides “semi-accurate translation”; “semi-accurate translation and overtranslation”; and “undertranslation and semi- accurate translation” as in the following cases:

##### a) Semi –accurate Translation

It is found that the message of some vocative sentences has been conveyed with a bit distortion for the rhetorical purpose when the translator provided an inappropriate lexical item in TT as in:

- i. Example 6.2.2 data (5) يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [ āl-Fūrqān,verse 30] / O my Lord, Truly my people took this Qur`an **for just foolish nonsense** (Ali, 2006, p. 896). The rhetorical purpose of grief of the above vocative sentence has been conveyed with a slight distortion when the translator provided “مَهْجُورًا / mahğūran” with an inappropriate lexical item in the TT. The equivalence of “ **for just foolish nonsense**” was the cause of distorting the message partially since the item “ **for just foolish nonsense**” indicates ‘silliness’ while the meaning of the ST“مَهْجُورًا / mahjūran” is ‘abandoned’. Therefore,

the rhetorical purpose is changed from grief because of abandoning into grief because of silliness.

- ii. Example 6.2.2 data (6) يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ [ al-Zūhruf ,verse 88] / O my Lord! Truly these people who **will not believe** (Ali, 2006, p. 1281). The lexical item “ **will not believe**” is the cause of distorting the message partially. The ST “ يُؤْمِنُونَ / yū'minūna” is present tense refers to present time means “ **do not believe**” , while, the TT “ **will not believe**” refers to the future time. Thus, the rhetorical purpose is changed from grief because of an action occurred at the moment of speaking into grief because of an action that will occur in the future time.

#### b) Semi - accurate Translation and Overtranslation

The rhetorical purpose is distorted somewhat when the translator provides the following procedure: “semi-accurate translation and overtranslation” in example 6.2.5 data (30) رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12] / Our Lord! Remove **the Penalty** from us, **for we do really believe!** (Ali, 2006, p. 1284). In this case, the translator inserted inappropriate equivalence “**the penalty**” in the TT which in turn affects the rhetorical meaning slightly. This is due to the difference in meaning between “ الْعَذَابَ / al-ʿadāba” in the ST and “**the penalty**” in the TT. The ST “ الْعَذَابَ / al-ʿadāba” has the meaning of severe physical and mental suffering while the TT “the penalty” means a punishment for breaking a law, rule or legal agreement. Consequently, the translation is semi-accurate translation. At the same time , the translator has intended to extend the ST “ إِنَّا مُؤْمِنُونَ / innā mu'minūna” by adding lexical items [+conj,+aux] not available in the ST. It is rendered into “**for we do really believe!**”. This results in an overtranslation.

#### c) Overtranslation and Semi-accurate Translation

- i. The rhetorical purpose of the Qur`anic vocative sentences has been slightly distorted when the translator presented improper equivalence in 6.2.6 data (32)

[al-Baqarah ,verse 168] / **O ye people! Eat of what is on earth, Lawful and good;** and do not follow the footsteps of **the evil one**, for he is to you an avowed enemy (Ali, 2006, p. 67). With respect to the overtranslation, the ST **حَلَالًا طَيِّبًا** / **ḥalalan ṭayyiban**” has been extended to include [conj] as an extra lexical item inserted between **“Lawful and good”** in the TT. Similarly, the construction **“إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ”** / **innahu lakum ‘aduwwun mubīn**” is rendered into **“for he is to you an avowed enemy”** to include further semantic features not found in the ST such as [+for]. While, the ST **الشَّيْطَانُ** / **al-Šayṭāni**” has been subjected to a semi - accurate translation in the TT. The translator has provided a metaphorical expression **“the evil one”** instead of **“Satan”** or **“the Devil”** for the ST **الشَّيْطَانُ** / **al-Šayṭāni**” since ST **الشَّيْطَانُ** / **al-Šayṭāni**” is a proper name while the **“the evil one”** means ‘wickedness’. Then, the translator somewhat distorted the meaning of the vocative sentence.

- ii. In the vocative sentence 6.2.6 data (33) **يَا بُشْرَىٰ هَٰذَا غُلَامٌ** / **Ah there! Good news!** Here is a (fine) **young man!** (Ali, 2006, p. 551), the translator has conveyed the rhetorical purpose of exclamation of the ST in the TT partially by changing the lexical item **“غُلَامٌ”** / **ḡulamun**” into **“a young man”** since the ST **“غُلَامٌ”** / **ḡulamun**” refers to someone less than 17 years old , whereas the TT **“a young man”** indicates a person more than 17 years old. Then , he produced a semi-accurate translation. At the same time, it is found that the translator has added further semantic features not found in the ST when he rendered the vocative particle **“يَا”** / **yā**” into NP **“Ah here!”** and the N **“بُشْرَىٰ”** / **bušrā**” into AP **“good news”**.
- iii. Another similar case is found in 6.2.6 data (34) **يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ** [ al-Ma’ida,verse31] / **woe to me ! said he ; Was I not even able**

to be as this raven , and to hide the shame of my brother ? (Ali, 2006, p. 256) ;

6.2.6 data (35) يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً [ al-Nisā°, verse1] / O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women (Ali, 2006, p. 183) and 6.2.6 data (36) يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [al-Aḥzāb,verse56] / O ye that believe! Send ye blessings on him and salute him with all respect (Ali, 2006, p. 1076).

#### d) Undertranslation and semi-accurate Translation

The analysis has shown that rhetorical message was conveyed with slight distortion when the translator presented “undertranslation and semi-accurate translation” as in the following example 6.2.7 data (38) يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Ma'ida,verse 105] / O ye who believe! **Guard your own souls** (Ali, 2006, p. 281). In this example, the translator has rendered the ST “عَلَيْكُمْ / ‘alaykum” communicatively when he changed it from PP into V “**guard**” in the TT. He was able to convey the message of the ST “عَلَيْكُمْ / ‘alaykum” which means protect yourselves from doing bad actions and deeds. Thus, he has done an undertranslation. Meanwhile, he attempted to provide “**own souls**” as equivalent to “أَنْفُسَكُمْ / ‘anfusakum” in the ST. A considerable difference is seen between ST and TT. The ST “أَنْفُسَكُمْ / ‘anfusakum” indicates the typical behaviour of a person and his character while the TT “souls” refers to the part of a person that is not physical, and that contains their character, thoughts and feelings (Longman, 2005, p. 1581) . So, the best equivalent for “أَنْفُسَكُمْ / ‘anfusakum” is ‘selves’. Consequently , it is a semi-accurate translation.

#### 8.2.2.3.3 Sustainable of Full Message

On the other hand, the analysis of data has shown that the message was sustained in the target text when the translator produced the following procedures:

### a) Overtranslation and Undertranslation

- i. It is found that the message of some Qur`anic vocative sentences has been kept similar in the TT as in the following examples 6.2.8 data (39) يَا أُخْتُ [ Maryam, verse 28] **O sister of Aaron. Thy father was not a man of evil, nor thy mother an unchaste woman** (Ali, 2006, p. 750) . The translator has sustained the rhetorical meaning of reprimand of the vocative sentence in the TT through achieving an overtranslation where he attempted to add further semantic features to the ST “امراً سوءاً / imra° saw°in” in the TT “a man of evil” . And when the translator changed the ST “بَغِيًّا / baghiyyan” from N to AP “ an unchaste woman” the original meaning was kept in the TT. In the same vein, the translator has sustained the meaning of this vocative sentence by undertranslation when he rendered the ST “وَمَا / wa mā” which consists of the “وَمَا / wa mā” which contains the conjunction word “و / wa” and the negative particle “مَا / mā” into negative word “nor” in TT.
- ii. A similar case is found in example 6.2.8 data (40) يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى [Tāhā, verse 80] / **O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails** (Ali, 2006, p. 780).

### b) Overtranslation

Maintaining the message of the vocative sentences into target language is achieved through an overtranslation. In another words, the translator made use of adding further semantic features in the target text in order to convey the message. The analysis has shown that there are several vocative sentences where the message is transmitted by using an overtranslation as in:



- i. 6.2.4 data (8) يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا [āl-Imrān, verse 99] / **O ye People of the Book!** Why obstruct ye those who believe, from the path of Allah, **seeking to make it** crooked (Ali, 2006, p. 152). In this example, the translator has added further semantic information in the TT such as “ye” not found in the ST “أَهْلَ الْكِتَابِ / ahla alkitabi”. As well, the translator has extended the ST “تَبْغُونَهَا / tabgūnaha” into “seeking to make it” whereas “seeking to make it” is not found in the ST.
- ii. Similar cases are shown in 6. 2.4 data (10) يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا [ al-Kahif, verse 42] / Woe is me! Would I had never ascribed partners to my Lord and Cherisher! (Ali, 2006, p. 720) ; and 6.2.4 data (11) يَا لَيْتَنِي كُنْتُ تُرَابًا [ al-Nāba°, verse 40] / woe unto me! Would that I were (mere) dust! (Ali, 2006, p. 1590); and 6.2.4.data (12) رَبِّ إِنَّ قَوْمِي كَذَّبُون [al-Šuʿarā°,verse 117] / O my Lord! truly my people have rejected me (Ali, 2006, p. 922).

#### 8.2.2.4 How is the context of situation (field, tenor and mode) of the translated English rhetorical message affected when translated from the Qur`anic text?.

To answer this research question, fourteen vocative sentences out of our data are chosen to pursue how the translation affects the context of the vocative sentences when translated into English within the variables (field, tenor and mode).

##### a) Context of Field

As to the field, the study has shown:

- i. When some vocative sentences are translated into English, the entire field is affected. In other words, the matter of some vocative sentences is changed to a meaning that is far from that of the original. This is seen clearly in example 7.2.1.1 data (1) رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl-Imrān, verse 36] / O, my Lord! Behold! I am delivered of a female child! (Ali, 2006, p. 136). The subject matter of this vocative sentence is converted from grief into exclamation when the translator

provides inappropriate equivalence “Behold” in TT. A similar case is found in 7.2.4.1 data (4) يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ [Hūd, verse 72] / Alas for me! Shall I bear a child, seeing I am an old woman ( Ali, 2006, p.530). The translated English vocative sentence did not convey the exact matter of Qur`anic text due to using certain lexical word played a crucial role in determining the field of this vocative like “Alas for me!” which results in converting the field of the vocative sentence from vocative by exclamation into vocative by grief.

- ii. Sometimes the context of field of some vocative sentences is affected slightly when the translator attempts to use inappropriate equivalence in the TT as in example 7.2.2.1 data (2) يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [al- Fūrqān,verse 30] / O my Lord , Truly my people took this Qur`an **for just foolish nonsense** (Ali, 2006, p. 896). In this sentence, the field of this vocative sentence “grief” is affected slightly when the translator rendered the ST “مَهْجُورًا / mahğūran” into “**for just foolish nonsense**” in the TT which is not suitable with the context of the original text. The TT “**for just foolish nonsense**” indicates “silly thing or funny thing” whereas, the meaning of the ST “مَهْجُورًا / mahğūran” means “abandoned”. So, even the field of this vocative sentence has been kept the same in TT but it is affected somewhat since the translator has converted it from grief because of abandoned into grief by making the Qur`an for silly thing and funny. Other similar cases are shown in 7.2 7.1 data (7) رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ [al-Duḥan, verse12] / Our Lord! Remove **the Penalty** from us, for we do really believe! (Ali, 2006, p. 1284). In this sentence , the field of this Qur`anic text has been slightly varied because of inserting unsound lexical items such as “ the penalty” which means ‘ punishment that imposed due to beaking a law , a rule or acontract’.

- iii. It was found that the context of field of some vocative sentences had been sustained through translating Qur`anic vocative sentences into English as in 7.2.8.1 data 8 [ Hūd, verse73] **عَلَيْكُمْ أَهْلَ الْبَيْتِ** on you , O ye people of the house ? (Ali, 2006, p. 530). The translator sustained the field of particulization of this vocative sentence by rendering the suitable equivalence in the TT when he inferred the vocative particle “ يا / yā” which is not mentioned in the ST. Like, example 7.2.10.1 data (10) **يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ ...** [āl-Imrān, verse 99] / O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked, while ye were yourselves witnesses (to Allah`s covenant ) (Ali, 2006, p. 152). To put it another way, the field of the above vocative sentence has been maintained in the TT since the translator endeavoured to choose the proper equivalence in the TT for each lexical item. Then, the subject matter of this vocative sentence which indicates “reproach” has been sustained in TT.

#### **b) Context of Tenor**

The study has revealed that the context of tenor of all translated vocative sentences has been sustained the same through translation from Qur`anic texts into English. For instance, 7.2.9 data (9) **يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا** [ Maryam,verse 27] / yā maryamu laqad ġiti šay`an fariyyan / O Mary! truly an amazing thing has been thou brought (Ali, 2006, pp. 749-750) . Tenor deals with participants and their relation among them. In addition it deals with their status and their social role. In this instance, the role and the status of the participants have been sustained in the target English text. The participants in this Qur`anic vocative sentence are two main characters. The first character is Mary. The second is the people of Mary who directed their reproach to Mary. In the translated English text, these two characters have been sustained. Another similar example is 7.2.3. data (3) **يَا أَسْفَىٰ عَلَىٰ يَٰسُفَ** [ Yūsūf ,verse 84] / yā `asāfā `alā Yūsūfa / How great is

my grief for Joseph! (Ali,2006, p.574). In this vocative sentence the role and the status of the participants have been kept in the translated English text. This vocative sentence entails only one participant that is Jacob (PBUH) who conveys his extreme grief and sadness over Yūsūf (PBUH).

### c) Context of Mode

The results have shown that the context of mode has been subjected to a wave of distortion on some occasions or sustenance of message on some others as in:

i) It is found that the translation plays an important role in entirely distorting the mode of some vocative sentences when translated from Qur`anic texts into English as in 7.2.1.3 data (1) رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [āl- ʿImrān, verse 36] / O, my Lord! Behold! I am delivered of a female child! (Ali, 2006, p. 136). Even the vocative sentence has been conveyed into English using exclamatory expressions but the mode of the above vocative sentence is changed since the translator gave inappropriate equivalence in the TT. The vocative particle “O” appears in “O, My Lord!” in the TT to emphasise the action of calling which is sent from the wife of ʿImrān. The lexical item “Behold” in the TT is used when the speaker intends to tell the addressee about something surprising that happened. It is used humorously in literary contexts and means “look at” something (Longman, 2005, p. 123) while, the ST “إِنِّي / innī” is used to emphasise the action or what is said after it and means “truly”. In other words, it is used to emphasise the grief of ʿImrān `s wife through the ST “وَضَعْتُهَا أُنْثَىٰ / waḍaʿtūhā ūnthā”. As well, the lexical item “Behold” is used among persons and it is improper to use it with Almighty Allah. In addition, the lexical item “behold” is followed by the exclamation mark to show the surprise of ʿImrān `s wife while she was sad since she had delivered a female. Another important point, the VP “وَضَعْتُهَا / waḍaʿtūhā” is past tense with present relevance; it is changed to passive voice in the present tense. Actually, the translator attempts to focus on the object (i.e. Allah) in the TT “I am delivered of a female child!” while the ST

“وَضَعْتُهَا” / waḍaʿtūhā” indicates that the action of giving birth belongs to the wife of ʿImrān and this reflects the politeness perspective from the part of ʿImrān’s wife. In general, the Qur’anic vocative sentence is a declarative sentence while the translated text is a declarative sentence entailing a set of exclamatory phrases. Equally significant cases are found in 7.2.4.3 data (4) يَا وَيْلَتَى أَلَيْدُ وَأَنَا عَجُوزٌ [Hūd, verse 72] / Alas for me! Shall I bear a child, seeing I am an old woman (Ali, 2006, p.530). In this instance, the mode of this vocative sentence is affected completely due to using certain lexical items. The Qur’anic vocative sentence is a declarative sentence and changed into English by using a particular exclamatory phrase; “Alas for me”. The ST “يَا وَيْلَتَى” / yā waylatā” is a NP translated into NP “Alas for me” which refers to sadness and grief. In contrast, the ST “يَا وَيْلَتَى” / yā waylatā” has two main meanings. The first meaning that Arabs use for the ST “يَا وَيْلَتَى” / yā waylatā” is an expression of sadness in calamity. The second meaning of the ST “يَا وَيْلَتَى” / yā waylatā” pertains to exclamation. In other words, it is used by Arabs to convey their surprise about something. The second meaning is the focus of this vocative sentence. Unfortunately, it is rendered into “Alas for me”, then, the rhetorical message is completely affected by this change. Moreover, the ST “أ / a” is an interrogative particle used to reflect the feeling of surprise. It is changed to an auxiliary verb “Shall” to reflect futurity of the action of bearing.

ii) Sometimes, the mode of some vocative sentences is affected a little by the process of translation when the translator provides unsuitable equivalence in the TT which results in somewhat distorting the rhetorical message of vocative sentence as in 7.2.2.3 data (2)

يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا [al- Fūrqān,verse 30] / O my Lord , Truly my people took this Qur’an **for just foolish nonsense** (Ali, 2006, p. 896). In this sentence, the vocative sentence in both Arabic and English is a declarative sentence. The English translation entails vocative expression” O, my Lord” followed by comma since it’s a feature of a written text. The D “إِنَّ” / inna” is used to assert the grief of

Prophet Muhammad (PBUH) and to assert what is said after it. That is to say, it asserts that people of Muhammad, not other people refused to listen to Qur`an. It is transferred to the adverb “truly” in the TT which functions as intensifier in the TT. On the other hand, the ST “مَهْجُورًا / mahğūran” is converted into “for just foolish nonsense” in the TT which is not suitable with the context of the original text. Since the TT “for just foolish nonsense” indicates “silly thing or funny thing” whereas, the meaning of the ST “مَهْجُورًا / mahğūran” means “abandoned”. In point of fact, this translation slightly affects the rhetorical message of this vocative sentence since it alters the meaning of this sentence from grief because of abandoned the Qur`an into grief because of considering the Qur`an as silliness thing.

iii) Finally, the results have revealed that the translator sustained the mode of some vocative sentences through translated Qur`anic vocative sentences into English as in example 7.2.10.3 data (10) [ā-Imrān, verse 99] يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا (10) / O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, seeking to make it crooked, while ye were yourselves witnesses (to Allah`s covenant ) (Ali, 2006, p. 152) . The translator attempts to convey the reprimand meaning of the Qur`anic vocative sentence into English text through interrogation. The ST “لِمَ / limā/ why” is PP makes of the preposition “lam” and the interrogative particle “ما” . It is changed through translation to interrogative particle “why”. This shift at the level of unit is obligatory to keep the meaning of the PP “لِمَ / lima”. The VP “تَصُدُّونَ / taşudūna / obstruct” made of the imperfect verb annexed by the implicit second person plural pronoun “ون / you”. The VP “تَصُدُّونَ / taşudūna / obstruct” does not mean “ to block a road physically” but means “ prevent someone from doing something”. As well, the ST “عَنْ سَبِيلِ اللَّهِ / an sabīli Allahi / from the path of Allah” is PP has been sustained in TT as PP. The ST “مَنْ آمَنَ / man āmana / who believe” has also been maintained in TT and rendered into “who believe” . Additionally, the VP “تَبْغُونَهَا / taşudūna /seeking to

make it” consists of the imperfect verb “تَبْغِي / tabgī / seek to”, second person plural personal pronoun “وَنَ / you” and the suffix “هَا” which refers to the path of Allah. The VP “تَبْغُونَهَا / tabgūnaha / seeking to make it” means “in quest of”, that is, the people of the Holy Book in quest of preventing believers in following the path of Allah. Thus, the translator has inferred the internal meaning of the ST “تَبْغُونَهَا / tabgūnaha” and presented the proper conceptualization of it and changes it to the idiom “seeking to make it”. This obligatory shift sustains the internal meaning of the ST “تَبْغُونَهَا / tabgūnaha”. Finally, The lexical item “عَوَّجًا / iwaḡan.” is an adjective and is also rendered into the adjective “crooked” in the TT. Similarly, 7.2.8.3 data 8 [Hūd,verse,73] عَلَيْكُمْ أَهْلَ الْبَيْتِ on you , O ye people of the house ? (Ali, 2006, p. 530). The translated English sentence is composed of two main phrases similar to that in the ST. The first is PP “عَلَيْكُمْ / alaykum / on you” in both Arabic and English. The second is NP “أَهْلَ الْبَيْتِ / ahla al-bayti / O ye people of the house” in both Arabic and English. In other words, the mode of the Quranic vocative sentence has been sustained in the target text.

### 8.3 Research Methods

The focal point in the present study is how the translator created acceptable messages when he translated vocative sentences from Qur`anic texts into English. Conveying the Qur`anic message into TT is somewhat problematic since the translator has to be loyal to the Qur`anic text taking into his consideration the linguistic and cultural differences between any two languages. Conveying the rhetorical purpose of the vocative sentences into target language inaccurately causes ambiguous meaning to the TT. So, the present study traces this problem and makes use of various theories to uncover factors that have an effect in communicating the rhetorical meaning in an inappropriate way.

The present study investigates conveyance of the rhetorical purpose into TT, therefore, we opt to analyse the data syntactically, semantically, contextually and from a

translation perspective to analyse the translated vocative sentences from Arabic into English and whether the rhetorical purpose is transferred as well during the process of translation since all these theories work together in communicating the rhetorical purpose into TT. The following theories were used to achieve the goals of the present study such as translation methods Newmark (1988), X Bar theory for Haegeman (2006), Shifts classifications by Catford(1965), Componential analysis (CA) by Katz and Fodor (1963), and Context of situation by Halliday and Hassan (1985).

The descriptive analysis of the translated data helps us to diagnose main points that determine what methods are suitable for translating Qur`anic vocative sentences into TT. Using Newmark`s methods of translation clarifies which method is adopted by the translator when he translated Qur`anic vocative sentences into English. Analysing Qur`anic vocative sentences grammatically and syntactically gives a chance to explain the nature of the grammatical and syntactical shifts whether compiled or not compiled with the original text (i.e. Qur`an), then, help in producing the original message of Qur`anic text in the target text . Using Componential analysis (CA) to analyse the vocative sentences in both texts gives a chance to show similarities and differences between two texts that ensures the appropriate meaning that goes in line with the Qur`anic text. Finally, The context of situation in the process of translation has a decisive role in determining the exact meaning of the vocative sentences within the register`s variables (field, tenor and mode) since when analysing the context of the translated vocative sentences, main elements such as field , tenor and mode are identified and become more flexible.

#### **8.4 Contribution of the Study**

The study has come up with new terms of translation procedures due to the translation of the vocative sentences from Arabic into English. These terms are replacement translation, inaccurate translation, and semi-accurate translation. Other terms as “ full



message”, “partial message” and “sustainable message”. In the same vein, the study has come up with dual translation procedures which are used during the process of analysing some Qur`anic vocative sentences semantically from Arabic into English. These procedures are:

- i. “overtranslation and undertranslation” such as يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا [ Maryam,verse28] / O sister of Aaron. Thy father was not a man of evil, nor thy mother an unchaste woman (Ali, 2006, p. 750).
- ii. “overtranslation and semi-accurate translation” such as يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا وَسَلِّمُوا عَلَيْهِ [al-Aḥzāb,verse56] / O ye that believe! Send ye blessings on him and salute him with all respect (Ali, 2006, p. 1076) and يَا بُشْرَىٰ هَٰذَا غُلَامٌ [Yūsuf,verse19] /Ah there! Good news! Here is a (fine) young man! (Ali, 2006, p. 551).
- iii. “ Undertranslation and semi-accurate translation” such as يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ [ al-Maʿida,verse 105] / O ye who believe! Guard your own souls (Ali, 2006, p. 281).

## 8.5 Recommendations

The translation of vocative sentences with rhetorical purpose is a sensitive matter since it deals with various aspects of linguistics in transferring the meaning. Translators of rhetorical vocative sentences should be aware of the grammatical differences between Arabic and English Qur`anic texts since grammatical shifts on some occasions affect loss of meaning and then distort the rhetorical message in the target text.

Additionally, translators should have been concerned with the analysis of the Qur`anic vocative sentences since the Qur`anic lexical item has different shadows of meanings usually bounded by the context (linguistic or non – linguistic) in order to determine the actual meaning of that item in the target text.

## **8.6 Suggestions for Further Study**

In this section, there are a few suggestions for further studies on Qur`anic vocative sentences in order to convey the message of these sentences to the readership.

1. A similar study could be done to investigate the phonetic aspect of these sentences since vocative sentences have phonemic merits which play an important role in conveying the Qur`anic message.
2. It would be valuable to analyse the Qur`anic vocative sentences from the pragmatic point of view to investigate how the illocutionary acts and force work within the framework of the Speech Act Theory.
3. A stylistic study could be used for more than one translator to analyse how their style might affect the rhetorical message when translating vocative sentences from Quranic texts into English.
4. A similar study could be conducted to investigate the types of modality in both texts. And to investigate how the message of deontic and epistemic modalities is transferred from Arabic into English text.

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**APPENDIX A: QUR'ANIC VOCATIVE SENTENCES WITH THEIR  
RENDERING BY ALI (2006)**

Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
1	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ	O ye people! Adore your Guardian-Lord, who created you ... righteousness (p. 21)	21	al-Baqara	يَا	O
2	يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ	O Adam! Tell them their natures(p.25)	33	al-Baqara	يَا	O
3	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا	O Adam! dwell thou and thy wife in the Garden; ...(where and when) ye will (p.35)	35	al-Baqara	يَا	O
4	يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ	O Children of Israel! call to mind the (special)favour which I bestowed upon you (p.27)	40	al-Baqara	يَا	O
5	يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ	Children of Israel! call to mind the (special) favour which I bestowed upon you. (p.28)	47	al-Baqara	يَا	Omitted
6	يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ	O my people! Ye have indeed wronged .. of the calf (p.30).	54	al-Baqara	يَا	O
7	يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً	O Moses! We shall never believe in thee ... manifestly (p.30).	55	al-Baqara	يَا	O
8	يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ	O Moses! we cannot endure one kind of food (always)(p.32)	61	al-Baqara	يَا	O
9	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا	O ye of Faith! Say not (to the Apostle) words of ambiguous import (p.46).	104	al-Baqara	يَا	O
10	يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ	O Children of Israel! call to mind the special ... bestowed upon you (p.51).	122	al-Baqara	يَا	O

**APPENDIX A: QUR'ANIC VOCATIVE SENTENCES WITH THEIR  
RENDERING BY ALI (2006)**

Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
11	رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ	My Lord, make this a City of Peace, and ... with fruits (p.53).	126	al-Baqara	Omitted	Omitted
12	رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	Our Lord! Accept (this service) from us: For Thou...the All-knowing (p.53).	127	al-Baqara	Omitted	Omitted
13	رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ	Our Lord! make of us Muslims, bowing to Thy(Will),and of ... bowing to Thy (will) (p.53)	128	al-Baqara	Omitted	Omitted
14	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ	Our Lord! send amongst them an Apostle of their own, ...wisdom, and sanctify them(p.54)	129	al-Baqara	Omitted	Omitted
15	يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	Oh my sons! God hath chosen the Faith for you; then ... Faith of Islam( p.54).	132	al-Baqara	يَا	Oh
16	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	O ye who believe! seek help with patient perseverance...who patiently persevere (p.62).	153	al-Baqara	يَا	O
17	يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا	O ye people! Eat of what is on earth, Lawful and good(p.67)	168	al-Baqara	يَا	O
18	يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ	O ye who believe! Eat of the good things .. provided for you (p.68).	172	Al-Baqara	يَا	O
19	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِتْلَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ	O ye who believe! the law of equality is prescribed...free for the free(p.71).	178	al-Baqara	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
20	وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ	In the Law of Equality ....o ye men of understanding; that ye may restrain yourselves (p.72).	179	al-Baqara	يَا	O
21	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ	O ye who believe! Fasting is prescribed to you (p.73)	183	al-Baqara	يَا	O
22	وَتَرَوْهُوَ فَإِنْ خَيْرَ الرَّادِ الثَّقَوَى وَاتَّقُوا يَا أُولِي الْأَلْبَابِ	And take a provision (With you) ... o ye that are wise (p.81).	197	al-Baqara	يَا	O
23	رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter(p.82)	200	al-Baqara	Omitted	Omitted
24	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً	Our Lord! Give us good in this world and good in the Hereafter (p.82)	201	al-Baqara	Omitted	Omitted
25	يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً	O ye who believe! Enter into Islam wholeheartedly(p.83)	208	al-Baqara	يَا	O
26	رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith(p.103)	250	al-Baqara	Omitted	Omitted
27	يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ	O ye who believe! Spend out of (the bounties)We have provided for you( p.105)	254	al-Baqara	يَا	O
28	رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى	My Lord! Show me how Thou givest life to the dead (p.109).	260	al-Baqara	Omitted	Omitted
29	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى	O ye who believe! cancel not your charity ...by injury (p.110)	264	al-Baqara	يَا	O



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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative Particle	
					Arabic	English
30	يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ	O ye who believe! Give of the good things ... earned (p.112)	267	al- Baqara	يَا	O
31	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ	O ye who believe! Fear God, and give up what ...indeed believers (p.116).	278	al- Baqara	يَا	O
32	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ	O ye who believe! When ye deal with ... .. as between the parties (p.117)	282	al- Baqara	يَا	O
33	غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ	Thy forgiveness, our Lord, and to Thee is the end of all journeys (p.120)	285	al- Baqara	Omitted	Omitted
34	رَبَّنَا لَا تُؤَاخِذْنَا إِن نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا...	“Our Lord!” Condemn us not if we .. our Lord! Lay not on us a burden (pp.120-121)	286	al- Baqara	Omitted	Omitted
35	رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ	Our Lord!(they say), "Let not our hearts deviate now... mercy (p.127)	8	āl-Imrān	Omitted	Omitted
36	رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِلْيَوْمِ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ	Our Lord! Thou art He that will gather mankind ...for God never fails in His promise (p.127)	9	āl-Imrān	Omitted	Omitted
37	رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ	Our Lord! we have indeed believed: forgive us...from the agony of the Fire (p.130)	16	āl-Imrān	Omitted	Omitted
38	رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا	O my Lord! I do dedicate unto Thee what is in my womb for Thy special service(p.136)	35	āl-Imrān	omitted	O

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					Arabic	English
39	رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ	O my Lord! Behold! I am delivered of a female child! (p.136)	36	āl- Imrān	omitted	O
40	رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدَّعَاءِ	O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!(p.137)	38	āl- Imrān	omitted	O
41	رَبِّ اجْعَلْ لِي آيَةً	"O my Lord! Give me a Sign!" (p.138).	41	āl- Imrān	omitted	O
42	يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ	"O Mary! God hath chosen thee and purified thee- chosen thee (p.138)	42	āl- Imrān	يَا	O
43	يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ	O Mary! worship Thy Lord devoutly: .. those who bow down(p.138)	43	āl- Imrān	يَا	O
44	يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ ...	O Mary! God giveth thee glad tidings of a ... his name will be Christ Jesus(p.139)	45	āl- Imrān	يَا	O
45	رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ	O my Lord! How shall I have a son when no man hath touched me? (p.139)	47	āl- Imrān	omitted	O
46	رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ	Our Lord! we believe in what Thou hast revealed ...who bear witness (p.141)	53	āl- Imrān	omitted	Omitted
47	يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا	"O Jesus! I will take thee and raise thee to Myself...who blaspheme (p.141)	55	āl- Imrān	يَا	O
48	يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ	"O People of the Book! come to common terms ... none but God(p.144)	64	āl- Imrān	يَا	O

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					Arabic	English
49	يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ	Ye People of the Book! Why dispute ye about Abraham(p.144)	65	āl- Imrān	يَا	Omitted
50	يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ	Ye People of the Book! Why reject ye the Signs of God...witnesses? (p.145)	70	āl- Imrān	يَا	Omitted
51	يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ	Ye People of the Book! Why do ye clothe Truth with falsehood.. ye have knowledge? (p.145)	71	āl- Imrān	يَا	Omitted
52	يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ	O People of the Book! Why reject ...witness to all ye do?(p.152)	98	āl- Imrān	يَا	O
53	يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا	"O ye People of the Book! Why obstruct ye those...to make it crooked (p.152)	99	āl- Imrān	يَا	O
54	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ ...	O ye who believe! If ye listen to a faction among...they would (indeed) (p.153)	100	āl- Imrān	يَا	O
55	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	O ye who believe! Fear God as He should be feared...a state of Islam (p.153)	102	āl- Imrān	يَا	O
56	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا	O ye who believe! Take not into your intimacy those... to corrupt you. (p.157)	118	āl- Imrān	يَا	O
57	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً	O ye who believe! Devour not usury, doubled and multiplied (p.161)	130	āl- Imrān	يَا	O
58	رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا	"Our Lord! Forgive us our sins and anything ...our duty(p.165)	147	āl- Imrān	omitted	Omitted

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
59	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ تُطِيعُوا الَّذِينَ كَفَرُوا يُزِدْكُمْ عَلَىٰ عَذَابِكُمْ	O ye who believe! If ye obey the Unbelievers ... (from Faith) to your own loss(p.165)	149	āl- Imrān	يَا	O
60	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا	O ye who believe! Be not like the Unbelievers (p.168)	156	āl- Imrān	يَا	O
61	رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ	Our Lord! not for naught Hast Thou created (all) this! Glory to Thee!... (p.179).	191	āl- Imrān	omitted	Omitted
62	رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ	"Our Lord! any whom Thou dost admit to the Fire,.. Find any helpers! (p.179)	192	āl- Imrān	omitted	Omitted
63	رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا ...	"Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' .. Forgive us our sins (p.179)	193	āl- Imrān	omitted	Omitted
64	رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ	"Our Lord! Grant us what Thou didst promise...on the Day of Judgment(p.179)	194	āl- Imrān	omitted	Omitted
65	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ	O mankind! reverence your Guardian-Lord, who created you from a single person, created (p.183)	1	al-Nisā°	يَا	O
66	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجُلْ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا	O ye who believe! Ye are forbidden to inherit women against their will (p.190)	19	al-Nisā°	يَا	O
67	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ	O ye who believe! Eat not up your property ...vanities (pp.193-194)	29	al-Nisā°	يَا	O

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					Arabic	English
68	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى	O ye who believe! Approach not prayers ... understand all that ye say(p.198)	43	al-Nisā°	يَا	O
69	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْتُوا الْكِتَابَ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ	O ye People of the Book! believe in what We have (now) revealed (p.200)	47	al-Nisā°	يَا	O
70	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ	O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you(p.203)	59	al-Nisā°	يَا	O
71	يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انْفِرُوا جَمِيعًا	O ye who believe! Take your precautions, and ... all together (p.206)	71	al-Nisā°	يَا	O
72	يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا	Oh! I wish I had been with them; a fine thing should I then have made of it! (p.207)	73	al-Nisā°	يَا	Oh
73	رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا	"Our Lord! Rescue us from this town, whose people are oppressors (p.207)	75	al-Nisā°	omitted	Omitted
74	رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ	Our Lord! Why hast Thou ordered us to fight? .. Grant us respite ? (p.208)	77	al-Nisā°	omitted	Omitted
75	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا...	O ye who believe! When ye go abroad in ...investigate carefully (p.216)	94	al-Nisā°	يَا	O
76	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ	O ye who believe! stand out firmly for justice, ... against yourselves (p.228)	135	al-Nisā°	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
77	يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ	O ye who believe! Believe in God and His Apostle... those before (him) (p.229)	136	al-Nisā°	يَا	O
78	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ	O ye who believe! Take not for friends unbelievers rather than believers (p.231).	144	al-Nisā°	يَا	O
79	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ	O Mankind! The Apostle hath come to you ...It is best for you (p.239).	170	al-Nisā°	يَا	O
80	يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ	O People of the Book! Commit no excesses in your religion... but the truth(p.239)	171	al-Nisā°	يَا	O
81	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا	O mankind! verily there hath come to you a convincing.... Manifest (p.240)	174	al-Nisā°	يَا	O
82	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ	O ye who believe! fulfil (all) obligations... four- footed animals (p.243)	1	al- Ma'ida	يَا	O
83	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ	O ye who believe! Violate not the sanctity ...sacred month(p.243)	2	al- Mā'ida	يَا	O
84	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ	O ye who believe! when ye prepare for prayer...your hands (and arms) (p.247)	6	al- Mā'ida	يَا	O
85	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ	O ye who believe! stand out to fair dealing (p.248)	8	al- Mā'ida	يَا	O
86	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ	O ye who believe! Call in remembrance... Allah unto you (p.249)	11	al- Mā'ida	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
87	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ	O people of the Book! There hath come to you our...unnecessary (p.251)	15	al-Mā'ida	يَا	O
88	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ	O People of the Book! Now hath come unto you,... apostles(p.252)	19	al-Mā'ida	يَا	O
89	يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ	O my people! Call in remembrance..Allah unto you(p.253)	20	al-Mā'ida	يَا	O
90	يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ	"O my people! Enter the holy land ...assigned unto you(p.253)	21	al-Mā'ida	يَا	O
91	يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ	O Moses! In this land are a people of exceeding strength (p.253)	22	al-Mā'ida	يَا	O
92	يَا مُوسَى إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا	O Moses! while they remain there, never shall we be able to enter, to the end of time. (p.254)	24	al-Mā'ida	يَا	O
93	رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ	O my Lord! I have power only over myself and ...this rebellious people! (p.254)	25	al-Mā'ida	يَا	O
94	يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَابِ فَأُوَارِيَ سَوْءَ أَخِي	"Woe is me!" said he; "Was I not even able to be ... shame of my brother? (p.256)	31	al-Mā'ida	يَا	O
95	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ	O ye who believe! Do your duty to Allah, seek .. approach unto Him (p.258)	35	al-Mā'ida	يَا	O
96	يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ	O Messenger. let not those grieve thee... into unbelief (p.259)	41	al-Mā'ida	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
97	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ	O ye who believe! take not the Jews ... protectors (pp.264-265)	51	al-Mā'ida	يَا	O
98	يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ	O ye who believe! if any from among you .. his Faith(p.265)	54	al-Mā'ida	يَا	O
99	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا	O ye who believe! take not for friends ... mockery or sport (p.266)	57	al-Mā'ida	يَا	O
100	يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِإِلَهِهِ وَمَا أُنْزِلَ إِلَيْنَا	O people of the Book! Do ye disapprove of us for no other reason than... us disobedient? (p.267)	59	al-Mā'ida	يَا	O
101	يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ	O Messenger. proclaim the (message) ... from thy Lord (p.270)	67	al-Mā'ida	يَا	O
102	يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُثِيقُوا التَّوْرَةَ وَالْإِنْجِيلَ	O People of the Book! ye have no ground to stand upon unless ye stand.. (p.270)	68	al-Mā'ida	يَا	O
103	يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ	O Children of Israel! worship Allah, my Lord and your Lord(p.272)	72	al-Mā'ida	يَا	O
104	يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ	"O people of the Book! exceed not in your religion.. beyond the truth (p.273)	77	al-Mā'ida	يَا	O
105	رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ	Our Lord! we believe; write us down among the witnesses(p.274)	83	al-Mā'ida	omitted	Omitted
106	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ	O ye who believe! make not unlawful the good... lawful for you (p.275)	87	al-Mā'ida	يَا	O



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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
107	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ	O ye who believe! Intoxicants and gambling, (dedication of) stones,...Satan's handwork (p.276)	90	al- Mā'ida	يَا	O
108	يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ	O ye who believe! Allah doth but make a trial of ... your lances (p.278)	94	al- Mā'ida	يَا	O
109	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ	O ye who believe! Kill not game ... in pilgrim garb (p.278)	95	al- Mā'ida	يَا	O
110	فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ	so fear Allah, O ye that understand; that (so) ye may prosper(p.280)	100	al- Mā'ida	يَا	O
111	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ نُبَدِّلَ لَكُمْ تَسْأَلُكُمْ	O ye who believe! Ask not questions about things which, if made plain to you... (p.280)	101	al- Mā'ida	يَا	O
112	يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ	O ye who believe! Guard your own souls: If ye follow (right) ....(p.281)	105	al- Mā'ida	يَا	O
113	يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ	O ye who believe! When death approaches any of you, (take) witnesses (p.281)	106	al- Mā'ida	يَا	O
114	يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى الْوَلَدِ نِكَ	O Jesus the son of Mary! Recount My favour...mother (p.283)	110	al- Mā'ida	يَا	O
115	يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا	O Jesus the son of Mary! can thy Lord ... from heaven?(p.284)	112	al- Mā'ida	يَا	O
116	يَا اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ	O Allah our Lord! Send us from heaven a table (p.285)	114	al- Mā'ida	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
117	يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ	O Jesus the son of Mary! Didst thou say ...Allah.? (p.286)	116	al-Mā'ida	يَا	O
118	يَا لَيْتَنَّا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبَّنَا	Would that we were but sent back! ... signs of our Lord(p.300)	27	al-An'ām	يَا	Omitted
119	يَا حَسْرَتُنَا عَلَى مَا فَرَطْنَا فِيهَا	Ah! woe unto us that we took no thought of it(p.301)	31	al-An'ām	يَا	Ah
120	يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تَشْرِكُونَ	O my people! I am indeed free from your .. to God (p.315)	78	al-An'ām	يَا	O
121	يَا مَعْشَرَ الْجِنِّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ	O ye assembly of Jinns! Much (toll) did ye take of men (p.331)	128	al-An'ām	يَا	O
122	رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا	Our Lord! we made profit from each other: but (alas!) we reached our term (p.331)	128	al-An'ām	omitted	Omitted
123	يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي	O ye assembly of Jinns and men! came there not unto you apostles from amongst (p.332)	130	al-An'ām	يَا	O
124	وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا	O Adam! dwell thou and thy wife in the ... as ye wish(p.348)	19	al-A'rāf	يَا	O
125	رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ	Our Lord! We have wronged our own souls: ...certainly be lost (p.349)	23	al-A'rāf	omitted	Omitted
126	يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِي سَوْآتِكُمْ وَرِيشًا	O ye Children of Adam! We have bestowed ... adornment to you (p.350)	26	al-A'rāf	يَا	O
127	يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ	O ye Children of Adam! Let not Satan ... the Garden (p.350)	27	al-A'rāf	يَا	O

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					Arabic	English
128	يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ	O Children of Adam! wear your beautiful ... place of prayer (p.350)	31	al-A'raf	يَا	O
129	يَا بَنِي آدَمَ إِذَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي	O ye Children of Adam! whenever there come ... My signs unto you(p.353)	35	al-A'raf	يَا	O
130	قَالَتْ أَخَرَاهُمْ لَأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا	Saith the last about the first: "Our Lord! it is these that misled us (p.354)	38	al-A'raf	omitted	Omitted
131	رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ	Our Lord! send us not to the company of the wrong-doers(p.357)	47	al-A'raf	omitted	Omitted
132	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God! ye have no other god but Him(p.361)	59	al-A'raf	يَا	O
133	يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ	O my people! No wandering is there in my (mind)... an apostle from the Lord (p.361)	61	al-A'raf	يَا	O
134	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God! ye have no other god but Him (p.362)	65	al-A'raf	يَا	O
135	يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ	O my people! I am no imbecile, but...the Lord (p.363)	67	al-A'raf	يَا	O
136	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God... god but Him. (p.364)	73	al-A'raf	يَا	O
137	يَا صَالِحُ اننَبَّا بِمَا تَعُدُّنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ	O Salih! bring about thy threats..apostle(of God)! (p.366)	77	al-A'raf	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
138	يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي	O my people! I did indeed convey to you the message for which I was sent by my Lord (p.366)	79	al-Aʿrāf	يَا	O
139	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God; Ye have no other god but Him(pp.367-368)	85	al-Aʿrāf	يَا	O
140	لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ	O Shu'aib! we shall certainly drive thee out of ... believe with thee (p.370)	88	al-Aʿrāf	يَا	O
141	رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ	our Lord! decide Thou between us and our ...the best to decide (p.370)	89	al-Aʿrāf	omitted	Omitted
142	يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ	O my people! I did indeed convey to you the messages ... I gave you good counsel (p.371)	93	al-Aʿrāf	يَا	O
143	يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ	O Pharaoh! I am an apostle from the Lord of the worlds(p.374)	104	al-Aʿrāf	يَا	O
144	يَا مُوسَىٰ إِنَّمَا أَنِ تُلْقِ وَإِنَّمَا أَنِ تَكُونَ نَحْنُ الْمُلْقِينَ	O Moses! wilt thou throw (first), or shall .. (first) throw? (p.376)	115	al-Aʿrāf	يَا	O
145	يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَاهَدْتَ عِنْدَكَ	O Moses! on your behalf call on thy Lord ... promise to thee (p.381)	134	al-Aʿrāf	يَا	O
146	يَا مُوسَىٰ اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمُ إِلَهَةٌ	O Moses! fashion for us a god like unto the gods they have (p.382)	138	al-Aʿrāf	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
147	رَبِّ ارْنِي أَنْظُرُ إِلَيْكَ	O my Lord! show (Thyself) to me, that I may look upon thee (p.384)	143	al-Aʿrāf	omitted	Omitted
148	يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي	O Moses! I have chosen thee above (other) men, by ...the words I (have spoken to thee) (p.384)	144	al-Aʿrāf	يَا	O
149	رَبِّ اغْفِرْ لِي وَلِإِخِي	O my Lord! forgive me and my brother! (p.387)	151	al-Aʿrāf	omitted	Omitted
150	رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِيَّايَ	O my Lord! if it had been Thy will Thou .. both them and me (p.388)	155	al-Aʿrāf	omitted	Omitted
151	يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً	O men! I am sent unto you all, as the Apostle of God(p.390)	158	al-Aʿrāf	يَا	O
152	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفاً فَلَا تُولُوهُمُ الْاُدْبَارَ	O ye who believe! when ye meet the ... backs to them (p.417)	15	al-ʿAnfāl	يَا	O
153	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ	O ye who believe! Obey God and His Apostle (pp.418-419)	20	al-ʿAnfāl	يَا	O
154	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ	O ye who believe! give your response to God and His Apostle(p. 419)	24	al-ʿAnfāl	يَا	O
155	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ	O ye that believe! betray not the trust of ...entrusted to you (p. 420)	27	al-ʿAnfāl	يَا	O
156	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَاناً	O ye who believe! if ye fear God ... right and wrong) (p. 421)	29	al-ʿAnfāl	يَا	O
157	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا	O ye who believe! When ye meet a force, be firm(p. 425)	45	al-ʿAnfāl	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
158	يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ	O Apostle! sufficient unto thee is God (p.430)	64	al- °Anfāl	يَا	O
159	يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ	O Apostle! rouse the Believers to the fight (p.430)	65	al- °Anfāl	يَا	O
160	يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى	O Apostle! say to those who are captives in your hands (p.432)	70	al- °Anfāl	يَا	O
161	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ	O ye who believe! take not for protectors your fathers and your brothers (p.443)	23	al- Tawbā	يَا	O
162	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ	O ye who believe! Truly the Pagans are unclean(p.445)	28	al- Tawbā	يَا	O
163	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ	O ye who believe! there are indeed many among the priests and anchorites... (p.447)	34	al- Tawbā	يَا	O
164	يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ	O ye who believe! what is the matter with you, that... of God, ye cling heavily to the earth? (p.449)	38	al- Tawbā	يَا	O
165	يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ	O Prophet! strive hard against ... be firm against them (p.459)	73	al- Tawbā	يَا	O
166	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ	O ye who believe! Fear God and ..are true (in word and deed (p.473)	119	al- Tawbā	يَا	O
167	يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ	O ye who believe! fight the unbelievers who gird you about(p.475)	123	al- Tawbā	يَا	O
168	يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ	O mankind! your insolence is against your own souls (p.486)	23	Yūnis	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
169	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ	O mankind! there hath come to you a direction ... the (diseases) in your hearts (p.495)	57	Yūnis	يَا	O
170	يَا قَوْمِ إِنْ كَانَ كَبْرَ عَلَيْكُمْ مَقَامِي	O my people, if it be hard on your (mind) that ... (p.498)	71	Yūnis	يَا	O
171	يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ	O my people! If ye do (really) believe in God, ... (your will to His) (p.501)	84	Yūnis	يَا	O
172	رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ	Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth ... send hardness to their hearts (p.502)	88	Yūnis	omitted	Omitted
173	يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ	O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship (p.506)	104	Yūnis	يَا	O
174	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ	O ye men! Now Truth hath reached you from your Lord! (p.507)	108	Yūnis	يَا	O
175	يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةٌ مِنْ عِنْدِهِ	O my people! See ye if (it be that) ... sent Mercy unto me (p.516)	28	Hūd	يَا	O
176	وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ	And O my people! I ask you for no wealth in return: my reward is from none but God (p.517)	29	Hūd	يَا	O
177	وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ	And O my people! who would help me against God if I drove them away? Will ye not then take heed? (p.517)	30	Hūd	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
178	يَا نُوحُ قَدْ جَادَلْتَنَا فَاكْثُرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا	O Noah! thou hast disputed with us, and (much)... us what thou threatenest us with (p.518)	32	Hūd	يَا	O
179	يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ	O my son! embark with us, and be not with the unbelievers!(p.521)	42	Hūd	يَا	O
180	يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي	O earth! swallow up thy water, and O sky! Withhold (thy rain)! (p.521)	44	Hūd	يَا	O
181	رَبِّ إِنِّي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ	O my Lord! surely my son is of my family! ..true(p.522)	45	Hūd	omitted	Omitted
182	يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ	O Noah! He is not of thy family (p.522)	46	Hūd	يَا	O
183	رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ	O my Lord! I do seek refuge with Thee..I have no knowledge (p.522)	47	Hūd	omitted	O
184	يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ	O Noah! Come down (from the Ark) with peace ... from those with thee(p.523)	48	Hūd	يَا	O
185	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God! ye have no other god but Him(p.524)	50	Hūd	يَا	O
186	يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا	O my people! I ask of you no reward for this (Message) (p.524)	51	Hūd	يَا	O
187	وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ	And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance) (p.524)	52	Hūd	يَا	O



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erial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
188	يَا هُودُ مَا جِئْنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي الْهَتِنَا عَنْ قَوْلِكَ	O Hud! No Clear (Sign) that hast thou brought us... word! (p.524)	53	Hūd	يَا	O
189	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! Worship God: ye have no other god but Him(p.527)	61	Hūd	يَا	O
190	يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا	O Salih! thou hast been of us! a centre of our hopes hitherto! (p.527)	62	Hūd	يَا	O
191	يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي مِنْهُ رَحْمَةٌ	O my people! do ye see? if I have a Clear (Sign)... from Himself (p.527)	63	Hūd	يَا	O
192	وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ	And O my people! This she-camel of God is a symbol to ... no harm on her(p.527)	64	Hūd	يَا	O
193	يَا وَيْلَتَىٰ أَلُمُّوا وَاثِمًا عَجُوزٌ وَهَذَا بَعْطِي شَيْخًا	Alas for me! shall I bear a child, seeing .. here is an old man? (p.530)	72	Hūd	يَا	O
194	يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ	O Abraham! Seek not this...gone forth(p.531)	76	Hūd	يَا	O
195	يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ	O my people! Here are my daughters: they are purer ...shame about my guests! (p.531)	78	Hūd	يَا	O
196	يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ	O Lut! We are Messengers from thy Lord! By no means ...of the night remains (p.532)	81	Hūd	يَا	O
197	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ	O my people! worship God: Ye have no other god but Him(p.533)	84	Hūd	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
198	وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ	And O my people! give just measure and weight (p.533)	85	Hūd	يَا	O
199	يَا شُعَيْبُ أَصَلَّاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا	O Shu'aib! Does thy (religion of) prayer command ...our fathers practiced (p.534)	87	Hūd	يَا	O
200	يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا	O my people! see ye whether I have a Clear (Sign) ...good as from Himself? (p.534)	88	Hūd	يَا	O
201	وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ	And O my people! let not my dissent (from you) .. people of Noah (p.535)	89	Hūd	يَا	O
202	يَا شُعَيْبُ مَا تَفْعَلُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا	O Shu'aib! much of what thou sayest we do not understand! .. thou hast no strength(p.535)	91	Hūd	يَا	O
203	قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ أَعَزُّ عَلَيْكُمْ مِّنَ اللَّهِ	O my people! is then my family of more consideration with you than God? (p.535)	92	Hūd	يَا	O
204	وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	And O my people! Do whatever ye can (p.536)	93	Hūd	يَا	O
205	يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ	O my father! I did see eleven stars and the sun and the moon:... to me! (p.546)	4	Yūsūf	يَا	O
206	يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ	My (dear) little son! relate not thy vision to thy brothers(p.547)	5	Yūsūf	يَا	Omitted
207	يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ	O our father! why dost thou not trust us with Joseph (p.548)	11	Yūsūf	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
208	يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكَنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ	O our father! We went racing with one another, ...wolf devoured him (p.550)	17	Yūsūf	يَا	O
209	يَا بُشْرَى هَذَا غُلَامٌ	Ah there! Good news! Here is a (fine) young man! (p.551)	19	Yūsūf	يَا	Ah there!
210	رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ	O my Lord! the prison is more ... they invite me (pp.556-557)	33	Yūsūf	يَا	O
211	يَا صَاحِبَي السَّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ	O my two companions of the prison! (I ask you): are many lords ... Irresistible? (p.559)	39	Yūsūf	يَا	O
212	يَا صَاحِبَي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ	O my two companions of the prison! As to one of you, ... from off his head. (pp.559-560)	41	Yūsūf	يَا	O
213	يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ	O Joseph!" (he said) "O man of truth! Expound to us (the dream) of .. ones devour, (p.562)	46	Yūsūf	يَا	O
214	يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ	O our father! No more measure of grain shall we get (p.567)	63	Yūsūf	يَا	O
215	يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا	O our father! What (more) can we desire? this ... returned to us (p.568)	65	Yūsūf	يَا	O
216	يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُنْفَرِقَةٍ	O my sons! enter not all by one gate: enter ye by different gates(p.569)	67	Yūsūf	يَا	O
217	يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا	O exalted one! Behold! he has a father.. venerable (p.573)	78	Yūsūf	يَا	O

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218	يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا	O our father! behold! thy son committed theft!...we know (p.574)	81	Yūsūf	يَا	O
219	يَا أَسْفَى عَلَى يُوسُفَ	How great is my grief for Joseph! (p.574)	84	Yūsūf	يَا	O
220	يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ	O my sons! go ye and enquire about Joseph and his brother ( p.575)	87	Yūsūf	يَا	O
221	يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الصُّرُ	O exalted one! distress has seized us and our family( p.576)	88	Yūsūf	يَا	O
222	يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ	O our father! ask for us forgiveness at fault ( p.578)	97	Yūsūf	يَا	O
223	يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا	O my father! this is the fulfilment of my vision ...it come true! (p.579)	100	Yūsūf	يَا	O
224	رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ	O my Lord! Thou hast indeed bestowed on me .. and events (p.580)	101	Yūsūf	omitted	O
225	فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ	O Thou Creator of the heavens and the earth! .. in the Hereafter(p.580)	101	Yūsūf	omitted	O
226	رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمْنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ	O my Lord! make this city one of peace and ... from worshipping idols (p.613)	35	Ibrahīm	omitted	O
227	رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَّبِعَنِي فَإِنَّهُ مِنِّي	O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me (p.614)	36	Ibrahīm	omitted	O
228	رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيِّ بَوَادٍ غَيْرِ ذِي زُرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ	O our Lord! I have made some of my offspring to dwell in a valley Sacred House (p.614)	37	Ibrahīm	omitted	O

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229	رَبَّنَا لِتَقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ	O our Lord, that they may establish regular Prayer... with love towards them(p.614)	37	Ibrahīm	omitted	O
230	رَبَّنَا إِنَّكَ تَعْلَمُ مَا نَخْفِي وَمَا نَعْلُنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ	O our Lord! truly Thou dost know what we conceal ... is hidden from God(p.614)	38	Ibrahīm	omitted	O
231	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي	O my Lord! make me one who establishes regular ... my offspring (p.615)	40	Ibrahīm	omitted	O
232	رَبَّنَا وَتَقَبَّلْ دُعَاءَ	O our Lord! and accept Thou my Prayer.	40	Ibrahīm	omitted	O
233	رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ	O our Lord! cover (us) with Thy Forgiveness - me, my parent ,...established! (p.615)	41	Ibrahīm	omitted	O
234	رَبَّنَا أَخْرِزْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ	Our Lord! respite us (if only) for a short term: we will answer Thy call (p.616)	44	Ibrahīm	omitted	Omitted
235	يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ	O thou to whom the Message is being revealed! truly thou art mad (or possessed)! (p.620)	6	al-Ḥiğr	يَا	O
236	يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُونُ مَعَ السَّاجِدِينَ	O Iblis! what is your reason for not being among those who prostrated themselves? (p.625)	32	al-Ḥiğr	يَا	O
237	رَبِّ فَانْظُرْنِي إِلَى يَوْمِ يُبْعَثُونَ	O my Lord! give me then respite till the Day the (dead) are raised (p.626)	36	al-Ḥiğr	omitted	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
238	رَبِّ بِمَا أَغْوَيْتَنِي لَأَزِيدَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ	O my Lord! because Thou hast put me in the wrong, I will make ... all in the wrong(p.626)	39	al-Ḥiğr	omitted	O
239	رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ	Our Lord! these are our 'partners,' ... besides Thee (p.660)	86	al-Naḥl	omitted	Omitted
240	رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا	My Lord! bestow on them thy Mercy even as ...childhood(p.681)	24	al-Isrā°	omitted	Omitted
241	رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ	O my Lord! Let my entry be by the Gate of ...Honou (me) (pp.696- 697)	80	al-Isrā°	omitted	O
242	فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا	Pharaoh said to him: "O Moses! ... by sorcery! (pp.702-703)	101	al-Isrā°	يَا	O
243	وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مُنْثَوْرًا	O Pharaoh, to be one doomed to destruction! (p. 703)	102	al-Isrā°	يَا	O
244	رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً	Our Lord! bestow on us Mercy from Thyself, (p.709)	10	al- Kahif	omitted	Omitted
245	يَا لَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا	Woe is me! Would I had never ascribed partners to my Lord and Cherisher! (p.720)	42	al- Kahif	يَا	Omitted
246	يَا وَيْلَتَنَا مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا	Ah! woe to us! what a Book is this! It leaves out ... but takes account thereof! (p.722)	49	al- Kahif	يَا	Ah
247	يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِنَّمَا أَنْ تَنْجِذَ فِيهِمْ حُسْنًا	O Zul-qarnain! (thou hast authority) either to punish them... with kindness (p.732)	86	al- Kahif	يَا	O

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248	يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ	O Zul-qarnain! the Gog and Magog (People) do great mischief on earth (p.733)	94	al-Kahif	يَا	O
249	رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا	O my Lord! infirm indeed are my bones, ... glisten with grey (p.744)	4	Maryam	يَا	O
250	يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا	O Zakariya! We give thee good news of a son: His name shall be Yahya...distinction before (p.745)	7	Maryam	يَا	O
251	رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَأَنَّ امْرَأَتِي عَاقِرٌ وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ	O my Lord! How shall I have a son, when my wife... old age? (p.745)	8	Maryam	omitted	O
252	رَبِّ اجْعَلْ لِي آيَةً	O my Lord! give me a Sign (p.746)	10	Maryam	Omitted	O
253	يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا	O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth(p.746)	12	Maryam	يَا	O
254	يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا	Ah! would that I had died before this! would that ...sight! (p.749)	23	Maryam	يَا	Ah
255	يَا مَرْيَمُ لَقَدْ جِئْتَ شَيْئًا قَرِيًّا	O Mary! truly an amazing thing hast thou brought! (pp.749-750)	27	Maryam	يَا	O
256	يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا	O sister of Aaron! Thy father was not a man of evil...unchaste! (p.750)	28	Maryam	يَا	O
257	يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا	O my father! why worship that which ... thee nothing? (p.752)	42	Maryam	يَا	O

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258	يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ	O my father! to me hath come knowledge which hath not reached thee (p.753)	43	Maryam	يَا	O
259	يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا	O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious (p.753)	44	Maryam	يَا	O
260	يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا	O my father! I fear lest a Penalty afflict thee ... Satan a friends(p.753)	45	Maryam	يَا	O
261	أَرَاغِبُ أَنْتَ عَنْ إِلَهِي يَا إِبْرَاهِيمُ	Dost thou hate my gods, O Abraham? (p.753)	46	Maryam	يَا	O
262	فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى	But when he came to the fire, a voice was heard O Moses! (p.767)	11	Taha	يَا	O
263	وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى	And what is that in the right hand, O Moses? (p.768)	17	Taha	يَا	O
264	الْقَهَا يَا مُوسَى	Throw it, O Moses!" (p.768)	19	Taha	يَا	O
265	رَبِّ اشْرَحْ لِي صَدْرِي	O my Lord! expand me my breast(p.769)	25	Taha	يَا	O
266	قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى	Granted is thy prayer, O Moses!(p.770)	36	Taha	يَا	O
267	ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى	Then didst thou come hither ..O Moses! (p.772)	40	Taha	يَا	O
268	رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى	Our Lord! We fear lest he hasten with ... all bounds(pp.772-773)	45	Taha	omitted	Omitted
269	فَمَنْ رَبُّكُمَا يَا مُوسَى	Who, then, O Moses, is the Lord of you two?(p. 773)	49	Taha	يَا	O



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					Arabic	English
270	أَجِئْنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى	Hast thou come to drive us ... O Moses? (p. 775)	57	Ṭaha	يَا	O
271	يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى	O Moses! whether wilt thou that thou throw ... to throw? (pp. 776-777)	65	Ṭaha	يَا	O
272	يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَذُوكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ	O ye Children of Israel! We delivered ... side of Mount (Sinai)(p.780)	80	Ṭaha	يَا	O
273	وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى	What made thee hasten in.. O Moses? (p.780)	83	Ṭaha	يَا	O
274	وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى	I hastened to thee, O my Lord, to please thee (p.781)	84	Ṭaha	Omitted	O
275	يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا	O my people! did not your Lord make a handsome promise to you? (p.781)	86	Ṭaha	يَا	O
276	يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ	O my people! ye are being tested in this: for verily your Lord is (God) Most Gracious (p.782)	90	Ṭaha	يَا	O
277	يَا هَارُونَ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ ضَلُّوا	O Aaron! what kept thee back, when thou sawest them going wrong (p.783)	92	Ṭaha	يَا	O
278	يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي	O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! (p.783)	94	Ṭaha	يَا	O
279	فَمَا خَطْبُكَ يَا سَامِرِيُّ	What then is thy case, O Samiri? (p.783)	95	Ṭaha	يَا	O
280	رَبِّ زِدْنِي عِلْمًا	O my Lord! advance me in knowledge (p.788)	114	Ṭaha	Omitted	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
281	يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ	O Adam! verily, this is an enemy to thee and thy wife (p.788)	117	Ṭaha	يَا	O
282	يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى	O Adam! shall I lead thee to the Tree of ... never decays? (p.789)	120	Ṭaha	يَا	O
283	رَبِّ لِمَ حَسَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا	O my Lord! why hast Thou ... I had sight (before)? (p.790)	125	Ṭaha	Omitted	O
284	رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا	Our Lord! If only Thou hadst sent us an apostle (p.792)	134	Ṭaha	omitted	omitted
285	يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ	Ah! woe to us! We were indeed wrong-doers! (p.797)	14	al-Anbiy ā°	يَا	Ah
286	يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ	Woe to us! we did wrong indeed!(p.804)	46	al-Anbiy ā°	يَا	omitted
287	أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْثَا يَا إِبْرَاهِيمُ	Art thou the one that did this with our gods, O Abraham?(p.808)	62	al-Anbiy ā°	يَا	O
288	يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ	O Fire! be thou cool, and (a means of) safety for Abraham! (p.809)	69	al-Anbiy ā°	يَا	O
289	رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ	O my Lord! leave me not..ofinheritors (p.814)	89	al-Anbiy ā°	omitted	O
290	يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ	Ah! Woe to us! we were indeed heedless ... did wrong! (p.816)	97	al-Anbiy ā°	يَا	Ah
291	رَبِّ احْكُم بِالْحَقِّ	O my Lord! judge Thou in truth! (p.819)	112	al-Anbiy ā°	omitted	O
292	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ	O mankind! fear your Lord!for the convulsion ... terrible! (p.821)	1	al-Ḥağ	يَا	O

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293	يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَيْعِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ	O mankind! if ye have a doubt about the ... dust (p.822)	5	al-Ḥağ	يَا	O
294	يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ	O men! I am (sent) to ... Warning (p.835)	49	al-Ḥağ	يَا	O
295	يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ فَاسْتَمِعُوا لَهُ	O men! Here is a parable ... listen to it! (p.841)	73	al-Ḥağ	يَا	O
296	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ	O ye who believe! bow down,prostrate yourselves....may prosper (p.842)	77	al-Ḥağ	يَا	O
297	يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ	O my people! worship God! Ye have no other ...not fear (Him)? (p.848)	23	al-Mū'min ūn	يَا	O
298	رَبِّ انصُرْنِي بِمَا كَذَّبُونَ	O my Lord! help me: for that they accuse me of falsehood! (pp.849-850)	26/39	al-Mū'min ūn	يَا	O
299	رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ	O my Lord! enable me to disembark with thy ... disembark (p.849)	29	al-Mū'min ūn	يَا	O
300	يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا	O ye apostles! enjoy (all) things good and pure...righteousness (p.851)	51	al-Mū'min ūn	يَا	O
301	رَبِّ إِنَّمَا تُرِيتَنِي مَا يُوعَدُونَ	O my Lord! if Thou wilt show me ... warnedagainst (p.859)	93	al-Mū'min ūn	omitted	O
302	رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ	Then, O my Lord! put me ...who do wrong! (p.859)	94	al-Mū'min ūn	omitted	O
303	رَبِّ أَعُوذُ بِكَ مِنَ هَمَزَاتِ الشَّيَاطِينِ	O my Lord! I seek refuge with...Evil Ones (pp.859-860)	97	al-Mū'min ūn	omitted	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
304	وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ	O my Lord! lest they should come near me (p. 860)	98	al- Mū'min ūn	omitted	O
305	رَبِّ ارْجِعُونِ	O my Lord! send me back (to life) (p. 860)	99	al- Mū'min ūn	omitted	O
306	رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ	our Lord! Our misfortune overwhelmed ... astray! (p. 861)	106	al- Mū'min ūn	omitted	Omitted
307	رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ	Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed! (p. 861)	107	al- Mū'min ūn	omitted	Omitted
308	رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا	our Lord! we believe; then do Thou forgive ...upon us (p. 861)	109	al- Mū'min ūn	omitted	Omitted
309	رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ	O my Lord! grant Thou forgiveness...those who show mercy! (p. 863)	118	al- Mū'min ūn	omitted	O
310	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ	O ye who believe! follow not Satan's footsteps... footsteps of Satan(p. 870)	21	al-Nūr	يَا	O
311	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ	O ye who believe! enter not houses other than your own...(p. 872)	27	al-Nūr	يَا	O
312	يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَمْرُكُمْ بِالَّذِينَ أَمَانُكُمْ	O ye who believe! let those whom your right hands possess, and the (children)...(before they come to your presence) (p.884)	58	al-Nūr	يَا	O
313	يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا	Oh! would that I had taken a (straight) path with the Apostle! (p.895)	27	al- Fūrqān	يَا	Oh

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					Arabic	English
314	يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا	Ah! woe is me! Would that...for a friend! (p.895)	28	al-Fūrqān	يَا	Ah
315	يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا	O my Lord! Truly my people took this Qur'an ...nonsense (p.896)	30	al-Fūrqān	يَا	O
316	رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا	Our Lord! avert from us the Wrath of Hell, for ... grievous(p.904)	65	al-Fūrqān	omitted	Omitted
317	رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ	Our Lord! Grant unto us wives and ...the righteous (p.906)	74	al-Fūrqān	omitted	Omitted
318	رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ	O my Lord! I do fear that they will charge me with falsehood(p.909)	12	al-Šuʿarāʾ	omitted	O
319	رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِلِصَالِحِينَ	O my Lord! bestow wisdom ..me with the righteous (p.918)	83	al-Šuʿarāʾ	omitted	O
320	لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ	If thou desist not, O Noah! thou ... (to death) (p.922)	116	al-Šuʿarāʾ	omitted	O
321	رَبِّ إِنَّ قَوْمِي كَذَّبُونِ	O my Lord! truly my people have rejected me(p.922)	117	al-Šuʿarāʾ	omitted	O
322	لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ	If thou desist not, O Lut! thou wilt assuredly be cast out! (p.927)	167	al-Šuʿarāʾ	omitted	O
323	رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ	O my Lord! deliver me and my family.. they do! (p.928)	169	al-Šuʿarāʾ	omitted	O
324	يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ	O Moses! verily, I am God, the exalted in might, the wise! (p.939)	9	al-Naml	يَا	O
325	يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ	O Moses!" (it was said), "Fear not: ... have no fear (p.939)	10	al-Naml	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
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326	يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ	O ye people! We have been taught the speech of birds (p.941)	16	al-Naml	يَا	O
327	يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ	O ye ants, get into your habitations(p.942)	18	al-Naml	يَا	O
328	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ	O my Lord! so order me that I may be grateful ... bestowed on me (p.942)	19	al-Naml	omitted	O
329	يَا أَيُّهَا الْمَلَأُ إِنِّي أَلْقِي إِلَيْكَ كِتَابَ كَرِيمٍ	Ye chiefs! here is delivered to me - a letter worthy of respect (p.945)	29	al-Naml	يَا	Omitted
330	يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونَ	Ye chiefs! advise me in (this) my affair... except in your presence (p.945)	32	al-Naml	يَا	Omitted
331	يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ	Ye chiefs!which of you can bring me her throne ..in submission? (p.946)	38	al-Naml	يَا	Omitted
332	رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ	O my Lord! I have indeed wronged my soul ...to the Lord of the Worlds(p.948)	44	al-Naml	omitted	O
333	يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْ لَا تَسْتَغْفِرُونَ اللَّهَ	O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask God for forgiveness (p.949)	46	al-Naml	يَا	O
334	رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ	O my Lord! I have indeed wronged my soul! Do Thou then forgive me! So (God) forgave him(p.964)	16	al-Qaşaş	omitted	O

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					Arabic	English
335	رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ	O my Lord! For that Thou hast bestowed ... help to those who sin! (p.965)	17	al- Qaşaş	omitted	O
336	يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ	O Moses! Is it thy intention to slay me ... man yesterday? (p.965)	19	al- Qaşaş	يَا	O
337	قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ	O Moses! the Chiefs are taking...to slay thee (p.966)	20	al- Qaşaş	يَا	O
338	رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ	O my Lord! save me from..wrong-doing (p.966)	21	al- Qaşaş	omitted	O
339	رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ	O my Lord! truly am I in...dost send me! (p.967)	24	al- Qaşaş	omitted	O
340	يَا أَبَتِ اسْتَأْجِرْهُ	O my (dear) father! engage him on wages: (p.968)	26	al- Qaşaş	يَا	O
341	يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ	O Moses! Verily I am God, the Lord of the Worlds.... (p.969)	30	al- Qaşaş	يَا	O
342	يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ	O Moses! (It was said), "Draw near, and fear ... who are secure (p.970)	31	al- Qaşaş	يَا	O
343	رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ	O my Lord! I have slain a man among them... me (p.970)	33	al- Qaşaş	omitted	O
344	يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي	O Chiefs! no god do I ..you but myself (p.971)	38	al- Qaşaş	يَا	O
345	فَاوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ	O Haman! light me a (kiln to bake bricks) out of clay (p.971)	38	al- Qaşaş	يَا	O
346	رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتُنَبِّئَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ	Our Lord! why didst Thou not sent us an apostle?... who believe! (p.974)	47	al- Qaşaş	omitted	Omitted

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
347	رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا	Our Lord! These are the ones whom we led astray...ourselves (p.978)	63	al-Qaṣaṣ	omitted	Omitted
448	رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ	O my Lord! help Thou me against people who do mischief!(p.994)	30	al- ʿAnkabut	omitted	O
349	يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ	O my people! serve God, and fear the Last Day(p.995)	36	al- ʿAnkabut	omitted	O
350	يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ	O My servants who believe! truly, spacious ... (and Me alone)! (p.1002)	56	al- ʿAnkabut	يَا	O
351	يَا بُنَيَّ لَا تَتَّبِعْ الشَّرْكَ إِنَّمَا الشَّرْكَ ظُلْمٌ عَظِيمٌ	O my son! join not in worship (others) with God...wrong-doing (p.1036)	13	Luqman	يَا	O
352	يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ	O my son! (said Luqman), "If there be ...mustard-seed(p.1037)	16	Luqman	يَا	O
353	يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ	O my son! establish regular prayer, enjoin what is just, and forbid what is wrong(p.1038)	17	Luqman	يَا	O
354	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاتَّقُوا يَوْمَ لَا يُجْزِي وَالِدٌ عَنْ وَلَدِهِ	O mankind! do your duty to your Lord, and fear...for his son (p.1042)	33	Luqman	يَا	O
355	رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُقِرُّونَ	Our Lord! We have seen and we have heard: Now then send us...believe (p.1048)	12	al-Saḡda	omitted	Omitted
356	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ	O Prophet! Fear God, and hearken not to the Unbelievers and the Hypocrites (p.1055)	1	al-Aḥzāb	يَا	O



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357	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ	O ye who believe! Remember the Grace of God, (bestowed) on you (p.1058)	9	al- Aḥzāb	يَا	O
358	يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ	Ye men of Yathrib! ye cannot stand (the attack)! therefore go back! (p.1059)	13	al- Aḥzāb	يَا	O
359	يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُنَّ تُحِبُّنَّ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا	O Prophet! Say to thy Consorts: "If it be that .. its glitter (p.1064)	28	al- Aḥzāb	يَا	O
360	يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّبَعْتُنَّ	O Consorts of the Prophet! Ye are not like any ...(God) (p.1066)	32	al- Aḥzāb	يَا	O
361	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا	O ye who believe! Celebrate the praises .. do this often (p.1070)	41	al- Aḥzāb	يَا	O
362	يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا	O Prophet! Truly We have sent thee as a Witness,... and Warner (p.1070)	45	al- Aḥzāb	يَا	O
363	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ	O ye who believe! When ye marry believing women... touched them (p.1071)	49	al- Aḥzāb	يَا	O
364	يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ	O Prophet! We have made lawful to thee thy wives... paid their dowers (p.1071)	50	al- Aḥzāb	يَا	O
365	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ	O ye who believe! Enter not the Prophet's houses...for a meal (p.1074)	53	al- Aḥzāb	يَا	O
366	يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا	O ye that believe! Send ye blessings on him, and salute him with all respect(p.1076)	56	al- Aḥzāb	يَا	O

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367	يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ	O Prophet! Tell thy wives and daughters, and the believing women (p.1077)	59	al-Aḥzāb	يَا	O
368	يَا لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ	Woe to us! Would that we had obeyed God and obeyed the Apostle! (p.1078)	66	Al-Aḥzab	يَا	Omitted
369	رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا	Our Lord! We obeyed our chiefs and our great ones, ... Path (pp.1078-1079)	67	al-Aḥzāb	Omitted	Omitted
370	رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا	Our Lord! Give them double Penalty and ..great Curse!(p. 1079)	68	al-Aḥzāb	Omitted	Omitted
371	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا	O ye who believe! Be ye not like those who vexed ... had uttered (p. 1079)	69	al-Aḥzāb	يَا	O
372	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا	O ye who believe! Fear God, and ..directed to the Right(p. 1079)	70	al-Aḥzāb	يَا	O
373	يَا جِبَالُ أَوْبِي مَعَهُ وَالطَّيْرُ	O ye Mountains! Sing ye back the Praises of God with him! and ye birds (also)! (p. 1086)	10	Saba°	يَا	O
374	رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا	Our Lord! Place longer distances between our journey-stages(p. 1089)	19	Saba°	omitted	omitted
375	يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ	O men! Call to mind the grace of God unto you...other than God (p.1102)	3	Faṭir	يَا	O
376	يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا	O men! Certainly the promise of God is true. ...deceive you (p.1102)	5	Faṭir	يَا	O

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377	يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ	O ye men! It is ye that have need of God: but ... of all praise (p.1106)	15	Faṭir	يَا	O
378	رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ	Our Lord! Bring us out: we shall work... (deeds) we used to do! (p.1112)	37	Faṭir	omitted	Omitted
379	يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ	O my people! Obey the apostles(p.1121)	20	Yāsīn	يَا	O
380	يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ	Ah! Alas for (My) Servants! There comes ... they mock him! (p.1123)	30	Yāsīn	يَا	Ah
381	يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا	Ah! Woe unto us! Who hath raised us up from our beds of repose? (p.1128)	52	Yāsīn	يَا	Ah
382	أَلَمْ أُعْهِذْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ	Did I not enjoin on you, O ye Children of Adam, ... to you an enemy avowed (p.1129)	60	Yāsīn	يَا	O
383	يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ	Ah! Woe to us! This is the Day of Judgment! (p.1139)	20	al-Şāfāt	يَا	Ah
384	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ	O my Lord! Grant me a righteous (son)!	100	al-Şāfāt	omitted	O
385	يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى	O my son! I see in vision that I offer thee ... thy view (p.1149)	102	al-Şāfāt	omitted	O
386	يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ	O my father! Do as thou art commanded: thou will ...practising Patience (p.1149)	102	al-Şāfāt	يَا	O
387	يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا	O Abraham!. Thou hast already fulfilled the vision! (pp.1149- 1150)	104-105	al-Şāfāt	يَا	O

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388	يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ	O David! We did indeed make thee a vicegerent on earth (p.1166)	26	Şad	يَا	O
389	رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ	O my Lord! Forgive me, and grant me a kingdom...(without measure) (p.1169)	35	Şad	omitted	O
390	رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ	Our Lord! whoever brought this upon us,- ... of the Fire (p.1174)	61	Şad	omitted	Omitted
391	يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ	O Iblis! What prevents thee from prostrating thyself ... with my hands? (p.1176)	75	Şad	يَا	O
392	رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ	O my Lord! Give me then respite ... are raised(p.1177)	79	Şad	omitted	O
393	يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ	O ye my servants who believe! Fear your Lord (p.1183)	10	al-Zumur	يَا	O
394	ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُوا	with this doth God warn off his servants: "O My Servants! then fear ye Me! (p.1185)	16	al-Zumur	يَا	O
395	يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ	O my People! Do whatever ye can: I will do (my part): but soon will ye know (p.1192)	39	al-Zumur	يَا	O
396	يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ	O my Servants who have transgressed against their souls! Despair not of the Mercy of God (p.1196)	53	al-Zumur	يَا	O
397	يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ	Ah! Woe is me!- In that I neglected (my duty) towards God(p.1197)	56	al-Zumur	يَا	Ah

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398	رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا	Our Lord! Thy Reach is over all things, in Mercy and Knowledge. (p.1206)	7	Ġafir	omitted	Omitted
399	رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ	And grant, our Lord! that they enter the Gardens...bestowed Mercy indeed (p.1207)	8	Ġafir	omitted	Omitted
400	رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأُحْيَيْتَنَا اثْنَتَيْنِ	Our Lord! Twice hast Thou made us without life,...us Life! (pp.1207-1208)	11	Ġafir	omitted	Omitted
401	يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ	O my People! Yours is the dominion this day: Ye have the upper hand in the land (p.1213)	29	Ġafir	يَا	O
402	يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ	O my people! Truly I do fear for you something like ... Confederates (in sin)! (p.1214)	30	Ġafir	يَا	O
403	وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ	And O my people! I fear for you a Day ... calling (and wailing) (p.1214)	32	Ġafir	يَا	O
404	يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابِ	O Haman! Build me a lofty palace, that I may ... and means (p.1215)	36	Ġafir	يَا	O
405	يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ	O my people! Follow me: I will lead you to the Path of Right (p.1216)	38	Ġafir	يَا	O
406	يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ	O my people! This life of the present ...Home that will last (p.1216)	39	Ġafir	يَا	O
407	وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ	And O my people! How (strange) it is for me to call...the Fire! (p.1217)	41	Ġafir	يَا	O

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Serial No.	Arabic Text	English Text	Verse No.	Name of Sura	Vocative particle	
					Arabic	English
408	رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنسِ	Our Lord! Show us those, among Jinns and men, who misled us (p.1237)	29	Fuṣilat	omitted	Omitted
409	يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ	Would that between me and thee were...and West!(p.1272)	38	al-Zuḥruf	يَا	Would That
410	يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ	O thou sorcerer! Invoke thy Lord for us (p.1272)	49	al-Zuḥruf	يَا	O
411	يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ	O my people! Does not the dominion of Egypt belong to me(p.1273)	51	al-Zuḥruf	يَا	O
412	يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ	My devotees! no fear shall be on ... shall ye grieve (p.1277)	68	al-Zuḥruf	يَا	omitted
413	يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ	O Malik! would that thy Lord put an end to us! (p.1279)	77	al-Zuḥruf	يَا	O
414	يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ	O my Lord! Truly these are people who will not believe! (p.1281)	88	al-Zuḥruf	يَا	O
415	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ	Our Lord! remove the Penalty from us, for we do really believe! (p.1284)	12	al-Duḥan	omitted	Omitted
416	يَا قَوْمِنَا إِنَّا سَمِعْنَا كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَى	O our people! We have heard a Book revealed after Moses (p.1312)	30	al-Aḥqāf	يَا	O
417	يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ	O our people, hearken to the one who invites ...believe in him (p.1312)	31	al-Aḥqāf	يَا	O
418	يَا أَيُّهَا الَّذِينَ آمَنُوا .. إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ	O ye who believe! If ye will aid (the cause of) God(p.1316)	7	Muḥam mad	يَا	O

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					Arabic	English
419	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ	O ye who believe! Obey God, and obey the apostle(p.1323)	33	Muḥam mad	يَا	O
420	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ	O Ye who believe! Put not ... God and His Postle (p.1339)	1	al- Ḥuḡurat	يَا	O
421	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ	O ye who believe! Raise not your ... Prophet (p.1339)	2	al- Ḥuḡurat	يَا	O
422	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا	O ye who believe! If a wicked person comes to ...ascertainthe truth (p.1340)	6	al- Ḥuḡurat	يَا	O
423	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ	O ye who believe! Let not some men among you laugh at others... (p.1341)	11	al- Ḥuḡurat	يَا	O
424	يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ	O ye who believe! Avoid suspicion as much (as possible) (p.1342)	12	al- Ḥuḡurat	يَا	O
425	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا	O mankind! We created you from a single (pair) of a male and a female, and ... ye may despise (each other) (p.1342)	13	al- Ḥuḡurat	يَا	O
426	رَبَّنَا مَا أَطَعْنَاهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ	Our Lord! I did not make him transgress, ...far astray(p.1350)	27	Qaf	omitted	Omitted
427	يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنَّ اسْتِطَعْتُمْ أَنْ تَتَنَفَّذُوا مِنَ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ	O ye assembly of Jinns and men! If it ...the heavens and the earth (p.1401)	33	al- Raḥman	يَا	O
428	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ	O ye that believe! Fear God, and believe in His Apostle (p.1430)	28	Ḥaḍīd	يَا	O

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429	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ	O ye who believe! When ye hold secret ... iniquity and hostility (p.1435)	9	al-Muğadila	يَا	O
430	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا	O ye who believe! When ye are told to make ... (spread out and) make room (p.1436)	11	al-Muğadila	يَا	O
431	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَأْتَيْتُمُ الرُّسُولَ فَفَعَلُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ	O ye who believe! When ye consult the Apostle in private, ...consultation (pp.1436- 1437)	12	al-Muğadila	يَا	O
432	رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ	Our Lord! Forgive us, and our brethren who came before us into the Faith (p. 1445)	10	al-Ḥašr	omitted	Omitted
433	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ	O ye who believe! Fear God, and let every soul look to ... for the morrow (p. 1448)	18	al-Ḥašr	يَا	O
434	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ	O ye who believe! Take not my enemies and yours as friends..love(p.1452)	1	al-Mumtaḥina	يَا	O
435	رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ	Our Lord! in Thee do we trust, and to ... Final Goal (p. 1454)	4	al-Mumtaḥina	omitted	Omitted
436	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	Our Lord! Make us not a (test and) trial ...the Wise (p. 1454)	5	al-Mumtaḥina	omitted	Omitted
437	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاْمُتَحِنُوهُنَّ	O ye who believe! When there come to ... them (p. 1455)	10	al-Mumtaḥina	يَا	O



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438	يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَاطِنُكَ عَلَى أَنْ لَا يُبْشِرَنَّ بِاللَّهِ شَيْئًا	O Prophet! When believing women come to thee to take the oath of fealty to ...any other whatever with God(p. 1457)	12	al-Mumtahina	يَا	O
439	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ	O ye who believe! Turn not (for friendship) to people on whom is the Wrath of God(p. 1457)	13	al-Mumtahina	يَا	O
440	يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ	O ye who believe! Why say ye that which ye do not? (p. 1460)	2	al-Şaf	يَا	O
441	يَا قَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ	O my people! why do ye vex and insult me, t...am the apostle of God (sent) to you? (p.1460)	5	al-Şaf	يَا	O
442	يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ	O Children of Israel! I am the apostle of God (sent) to you (p.1460)	6	al-Şaf	يَا	O
443	يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدْلَكُمُ عَلَى تِجَارَةٍ تُحْجِجُكُمْ مِنْ عَذَابِ أَلِيمٍ	O ye who believe! Shall I lead you to a bargain...Penalty? (p.1462)	10	al-Şaf	يَا	O
444	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ	O ye who believe! Be ye helpers of God (p.1462)	14	al-Şaf	يَا	O
445	قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِللَّهِ --- فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ	O ye that stand on Judaism! If ye think ... death, if ye are truthful (p.1467)	6	al-ğum'a	يَا	O

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446	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ	O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly) (p.1468)	9	al-ğum'a	يَا	O
447	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ	O ye who believe! Let not your riches or your... remembrance of God. (p.1473)	9	al-Munafiqūn	يَا	O
448	رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ	O my Lord! why didst Thou not give me respite for a little while? (p.1473)	10	al-Munafiqun	omitted	O
449	يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلُّوهُنَّ لِعِدَّتِهِنَّ	O Prophet! When ye do divorce women, ...prescribed periods (p.1483)	1	al-Ṭalaq	يَا	O
450	فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ	Therefore fear God, O ye..understanding (p.1487)	10	al-Ṭalaq	يَا	O
451	يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ	O Prophet! Why holdest thou to be forbidden...consorts (p.1490)	1	al-Taḥrīm	يَا	O
452	يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ	O ye who believe! save yourselves and ... and Stones (p.1492)	6	al-Taḥrīm	يَا	O
453	يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ	O ye Unbelievers! Make no excuses this Day! (pp.1492-1493)	7	al-Taḥrīm	يَا	O
454	يَا أَيُّهَا الَّذِينَ آمَنُوا ثُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا	O ye who believe! Turn to God with sincere repentance (p.1493)	8	al-Taḥrīm	يَا	O

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455	يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكَافِرَ وَالْمُنَافِقِينَ وَاعْلِزَّ عَلَيْهِمُ	O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them(pp.1493- 1494)	9	al-Tahrīm	يَا	O
456	رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ	O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh ... (pp.1494- 1495)	11	al-Tahrīm	omitted	O
457	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ	O ye who believe! Truly, among your wives and your children are (some that are) enemies... (p. )	14	al-Tagabun	يَا	O
458	يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ	Alas for us! We have indeed transgressed!(p.1510)	31	al-Qalam	يَا	Alas
459	يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهٖ	Ah! Would that my Record had not been given to me! (p.1520)	25	al-Haqa	يَا	Ah
460	يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ	Ah! Would that (Death) had made an end of me! (p.1520)	27	al-Haqa	يَا	Ah
461	يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ	O my People! I am to you a Warner, clear and open(p.1533)	2	Noah	يَا	O
462	رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا	O my Lord! I have called to my People night and day(p.1533)	5	Noah	omitted	O
463	رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوْلَدُهُ إِلَّا خَسَارًا	O my Lord! They have disobeyed me, but they follow... but only Loss(p.1536)	21	Noah	omitted	O

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464	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ	O my Lord! Forgive me, my parents, all who enter my house in Faith, .. men (p.1537)	28	Noah	omitted	O
465	رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا	O my Lord! Leave not of the Unbelievers, a single one on earth! (p.1537)	26	Noah	omitted	O
466	يَا أَيُّهَا الْمَرْمَلُ	O thou folded in garments! (p.1551)	1	al-Muzamil	يَا	O
467	يَا أَيُّهَا الْمُدَّثِّرُ	O thou wrapped up (in the mantle)! (p.1557)	1	al-Mudatir	يَا	O
468	يَا لَيْتَنِي كُنْتُ تُرَابًا	Woe unto me! Would that I were (metre) dust! (p.1590)	40	al-Naba	يَا	O
469	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ	O man! What has seduced thee from thy Lord Most Beneficent? (p.1613)	6	al-Infiṭar	يَا	O
470	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ	O thou man! Verily thou art ever toiling on towards thy Lord-painfully toiling,- but thou shalt meet Him(pp.1622- 1623)	6	al-Inṣiqāq	يَا	O
471	يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي	Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life! (p.1647)	24	al-Fajr	يَا	O
472	يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ	O (thou) soul, in (complete) rest and satisfaction! (pp.1647-1648)	27	al-Fajr	يَا	O
473	يَا أَيُّهَا الْكَافِرُونَ	O ye that reject Faith! (p.1708)	1	al-Kafirun	يَا	O

## APPENDIX B: TOTAL NUMBER OF VOCATIVE SENTENCES

Serial No.	Name of Sura	No. of Vocative sentences	Total
1	al-Baqara	21,33,35,40,47,54,55,61,104,122,126,127,128,129,132,153,168,172,178,179,183,197,200,201,208,250,254,260,264,276,278,282,285,286,	34
2	āl-Imrān	8,9,16,35,36,38,41,42,43,45,47,53,55,64,65,70,71,98,99,100,102,118,130,147,149,156,191,193,194	29
3	al-Nisā°	1,19,29,43,47,59,71,73,75,77,94,135,136,144,170,171,174	17
4	al-Ma°ida	1,2,6,8,11,15,19,20,21,22,24,25,31,35,41,51,54,57,59,67,68,72,77,83,87,90,94,95,100,101,105,106,110,112,114,116	36
5	al-An°ām	27,31,78,128,128,130	6
6	al-A°rāf	19,23,26,27,31,35,38,47,59,61,65,67,73,77,79,85,88,89,93,104,115,134,138,143,144,151,155,158	28
7	al-A°rāf	15,20,24,27,29,45,64,65,70	9
8	al-Tawbā	23,28,34,38,73,119,123	7
9	Yūnis	23,57,71,84,88,104,108	7
10	Hūd	28,29,30,32,42,44,45,46,47,48,50,51,52,53,61,62,63,64,72,76,78,81,84,85,87,88,89,91,92,93	30
11	Yūsūf	4,5,11,17,19,33,39,41,46,63,65,67,78,81,84,87,88,97,100,101,101	21
12	Ibrahīm	35,36,37,37,38,40,40,41,44	9
13	al-Ḥiğr	6,32,36,39	4
14	al-Naḥl	86	1
15	al-Isrā°	24,80,101,102	4
16	Al-Kahif	10,42,49,86,94	5
17	Maryam	4,7,8,10,12,23,27,28,42,43,44,45,46	13
18	Ṭaha	11,17,19,25,36,40,45,49,57,65,80,83,84,86,90,92,94,95,114,117,120,125,134,	23
19	°al-Anbiyā°	14,46,62,69,83,97,112	7
20	al-Ḥağ	1,5,49,73,77	5
21	al-Mū°minūn	23,26,39,29,51,93,94,97,98,99,106,107,109,118	14
22	al-Nūr	21,27,58	3
23	al- Fūrqān	27,28,30,65,74	5
24	al-Šu°arā°	12,83,116,117,167,169	6

25	al-Naml	9,10,16,18,19,29,32,38,44,46	10
26	al-Qaşas	16,17,19,20,21,24,26,30,31,33,38,38,47,63	14
27	al-°Ankabut	30,36,56	3
28	Luqman	13,16,17,33	4
29	al-Sağda	12	1
30	al-Ahzāb	1,9,13,28,32,41,45,49,50,53,56,59,66,67,68,69,70	17
31	Saba°	10,19	2
32	Faṭir	3,5,15,37	4
33	Yāsīn	20,30,52,60	4
34	al-Şāfāt	20,100,102,102,104,105	6
35	Şad	26,35,61,75,79	5
36	al-Zumur	10,16,39,53,56	5
37	Ġafir	7,8,11,29,30,32,36,38,39,41	10
38	Fuṣilat	29	1
39	al-Zuḥruf	77,88	2
40	al-Duḥan	12	1
41	al-Aḥqāf	30,31	2
42	Muhammad	7,33	2
43	al-Ḥuğurat	1,2,6,11,12,13	6
44	Qaf	27	1
45	al-Raḥman	33	1
46	Ḥadīd	28	1
47	al-Muğadila	9,11,12	3
48	al-Ḥaşr	10,18,	2
49	al-Mumtaḥina	1,4,5,10,12, 13	6
50	al-Şaf	2,5,6,10,14	5
51	al-ğum°a	2,9	2
52	al-Munafiqun	9,10	2
53	al-Ṭalaq	1,10	2

54	al-Taḥrīm	1,6,7,8,9,11	6
55	al-Taḡabun	14	1
56	al-Qalam	31	1
57	al-Ḥaqa	25,27	2
58	Noaḥ	2,5,21,26,28	5
59	al-Muzamil	1	1
60	al-Mudaṭṭir	1	1
61	al-Naba°	40	1
62	al-Infiṭar	6	1
63	al-Inšiqaq	6	1
64	al-Fajr	24,27	2
65	al-Kafirun	1	1
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CHART C: STATISTICAL VARIANCE OF QUR'ANIC VOCATIVE SENTENCES

